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NORTH CAROLINA

# Baptist Historical Papers.

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Volume Three.

JANUARY, 1899, to JANUARY, 1900.

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NORTH CAROLINA BAPTIST HISTORICAL SOCIETY.

Publication Committee:

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REV. T. J. TAYLOR.

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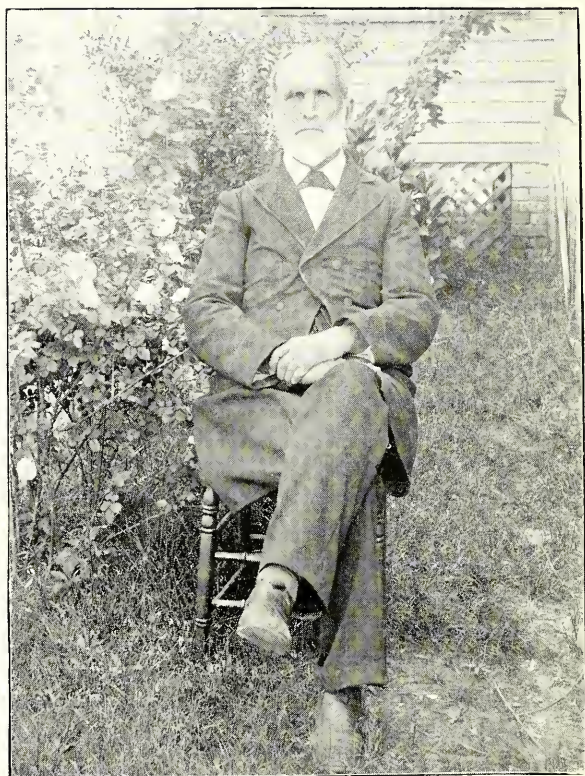
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DR. OVERBY.



# NORTH CAROLINA BAPTIST HISTORICAL PAPERS.

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## THE BAPTISTS IN NORTH CAROLINA.

### PART II—THIRD PAPER.

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J. D. HUFHAM.

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The last two papers of this series were concerned with the extraordinary revival which came upon the Baptist churches of the State at the opening of the century, quickening them into newness of life and activity and awakening them to the work of foreign missions. The present paper will treat of a reactionary movement which manifested itself in 1826 and for ten years greatly hindered the progress of the denomination. For the understanding of that movement it will be necessary to keep in mind the principal facts already related.

The organization of the Baptist Missionary Society in England, 1792, and the going out of the first missionaries to India, 1793, created a great stir in Great Britain. The letters and reports of the missionaries, as their work progressed, awakened a lively interest in the churches of this country. Collections were taken in some of the cities and forwarded to Dr. Carey

in India, but the interest had not taken organic shape. To one man in North Carolina, Martin Ross, these things seemed the call of God to take a part in the work of spreading the gospel among the heathen nations of the earth. To a simple soldier like him to hear the call was to obey. Others were like-minded with him, and so, by order of the Kehukee Association, 1804, a Missionary Society was organized at Windsor, Bertie County, 1805. It was called the North Carolina Baptist Philanthropic Society, and was the first organization created by the Baptists of America for prosecution of foreign missions. An address was printed and sent out to the churches and the work was pushed with vigor. In 1811, at Falls of Tar River, near Rocky Mount, The General Meeting of Correspondence was organized. Its name sufficiently indicates its object: to bring the churches in every part of the State to cooperate in the work of missions. Public interest in the work of the Society was greatly increased by the announcement that Judson and Rice, Congregationalist missionaries, had been converted to Baptist views on the voyage out and had been baptized on their arrival in India; that, as a consequence, they were without any means of support and were looking to their brethren to sustain them. Then followed the return of Rice, 1812, and his visits to the principal churches in different parts of the country, leading to the organization of the Triennial Convention, 1814. At the first meeting of the Convention, 1817, North Carolina led all the States save Massachusetts in the amount of her offerings to foreign missions. Thus far there had been no

agents, at least none who received salaries. The gifts came spontaneously through the churches or the local and district missionary societies and by individual contributions. While this plan continued there was neither sign nor trace of disaffection anywhere.

In 1821 there was a radical change of plan. The Philanthropic Missionary Society and the General Meeting of Correspondence were united, and the new body was called the North Carolina Baptist Missionary Society. An address was prepared by Josiah Crudup and distributed among the churches. Robert T. Daniel was appointed agent at a salary of \$40 per month, and others at a salary of \$30. Their work consisted largely in the organization of local missionary societies auxiliary to the general Society. This was the beginning of trouble.

At that time North Carolina had no cities and no large towns. The strength of the Baptists lay in the churches of the rural districts. To the country pastors the salaries of the agents seemed exorbitant, especially when it was found that these salaries absorbed a large part of the money which was given for missions. In no other part of the earth were the Baptists so thoroughly rooted and grounded in the truth that the local, individual church is the unit of spiritual power and the source of spiritual activity; and that under Christ it is sovereign. For seeming to ignore this truth, the Sandy Creek Association had once gone to the verge of disruption, and disruption had actually taken place in the Kehukee Association, followed by several years of angry controversy. To many men holding these views, the multiplication of societies seemed to be in conflict with the law of

Christ and the salaries to indicate a desire for gain more than for the glory of God. Disaffection and criticism followed. The dissatisfied elements found a prophet and leader, as such people always do. It was Joshua Lawrence, and of him we are now to speak.

He was born in Edgecombe County a few miles from Tarborough, in 1778. The farm on which he lived and died is now known as the Edwards place, and is a part of the estate of the late O. C. Farrar. His education consisted mainly of the training which he received at home, supplemented by the studies and experiences of later life. Born two years after the Declaration of Independence and the adoption of the State Constitution, the conversation which filled his childish ears and thrilled his boyish heart would naturally be of the Revolutionary struggle, the heroism of the American soldiers and the cruelty and cowardice of the British, the evils of church and state, and the sufferings of the Baptist fathers under that unholy union. It is easy to see what manner of man a healthy boy, richly endowed with common sense, courage and strength of purpose would become under influences such as these. As in the case of Augustine, his youth was marked by excesses and riotous living and gave neither sign nor promise of the extraordinary career which he afterwards achieved: prosperous planter, popular preacher, leader of religious thought, vigorous writer, founder of a compact and aggressive denomination of Christians. Before his vices had hardened into habit he was converted to the faith and service of Christ, and was baptized into the fellowship of the church at Falls of Tar River. Soon afterwards he began to

preach to others the gospel which had brought salvation to him. In the opening of his ministry there was a great revival in the church of which he was pastor. More than a hundred persons were baptized, among them some of the most prominent and influential people in the county. A similar revival took place in his church at Tarborough near the close of his ministry.

He was a delegate to the Association at Connehoe, in Martin County, when the matter of foreign missions was introduced by Martin Ross. 1803, and gave it his support. It also had his influence in its favor until the changes of 1821, when he began to sympathize with the disaffected elements. To such a mind discrimination was impossible. He could not distinguish between the great work of foreign missions and the objectionable methods by which some of its injudicious advocates were seeking to carry it on. The printing and distribution of Bibles at prices which would bring them within the reach of the masses, had assumed transcendent importance in the minds of the people. In the dearth of religious books and newspapers there was a desire to furnish cheap and wholesome literature in the form of tracts for general distribution. These things, if done at all at that time, must be done by Societies. As yet the system of public schools had not been introduced and there were few academies. Naturally, in a time of great awakening such as this, the subject of education would receive the earnest attention of intelligent Christian people and special consideration was given to the need of better training for the young men about to enter the ministry. On this latter subject

Martin<sup>W</sup><sub>g</sub> Ross had delivered an address of great power before the Chowan Association. All these things, to Mr. Lawrence, were alike, wholly evil.

By 1826 his mind was made up and he was the recognized leader of the opposition. To him the changes going on in the religious life of the time was merely a revolution originated and led by selfish and designing men. He would meet it by a counter-revolution. In 1826 he laid before the Association what he called A Declaration of the Reformed Baptists of North Carolina, and it was laid over for a year under the rule. Just what action was taken by the body when the matter came up for consideration the following year can not now be known. The accounts differ. This much is certain: Mr. Lawrence made a powerful speech in advocacy of his scheme, denouncing with great vehemence what he called "speculating on the gospel," religious societies of every kind whatsoever, and what in the phraseology of the period were termed the institutions of the day. Mark Bennett, who was present as a delegate, says that no vote of the body was taken, and while many of the delegates were opposed to the Declaration, the clerk, Rev. Joseph Biggs, wrote in the Minutes that it had been adopted. It is agreed on all hands that on the appearance of the Minutes this entry created surprise and complaint in many quarters. Rev. C. B. Hassell, who wrote a history of the Association, says that Philemon Bennett, who was Moderator of the body, and his son Mark, were among those who made complaint of misrepresentation and injustice on the part of the clerk. The dissatisfaction was so great that the matter came up the following year, 1828, and the



Declaration was adopted with an explanatory document. Dissatisfaction still continuing to such an extent that some churches talked of withdrawing, the position of the body was reaffirmed in 1829. There could no longer be any doubt as to the meaning and intent of a majority of the body. It had separated itself from the great body of the denomination in the State and set itself to drive from its fold all those who believed in laboring and giving for "the furtherance of the gospel." Of course, thus isolated from the great Baptist brotherhood and from the movements and tendencies of the age, there could be no expansion from within, no increase of strength from without. After sixty years the body is scarcely stronger numerically and is certainly weaker in all the elements of intellectual and spiritual life.

The controversy had been long and bitter. It had raged for three years, and during the whole lifetime of the chief actors in it they remained under the dominion of its narrow and intolerant spirit. The clerk, Rev. Joseph Biggs, writing a continuation of Burkitt's History of the Association several years afterwards, could find no words of condemnation too strong for those whose chief offense was that they believed in the duty and claimed the privilege of doing what they could for spreading the gospel to the ends of the earth. And Rev. C. B. Hassell, who many years afterwards also wrote a history of the body, himself one of the most amiable and courteous of men in all the walks of domestic and social life, retained all the bitterness of those angry years. He does not take unto himself or those who were of his faction blame for the grief and division which followed, but

lays it without stint on the minority that could not accept the views of an insolent and intolerant majority. He says: "Some of the churches divided, and heart-burning and distress prevailed wherever such was the case; and all this trouble and distress was caused by the introduction of missionary and kindred projects among them in the early part of the nineteenth century. \* \* \* The whole body of 'Missionaries' stand as excommunicated by the genuine, Bible Baptists of America and of the world. \* \* \* They have evidently departed from the faith and given heed to seducing spirits and doctrines of devils, as much so as any of the numerous sects with whom they so cordially fraternize."

At the beginning of the controversy, 1826, there were two men who, as leaders, represented the opposing tendencies of the time. Both were born and reared within the limits of the Kehukee Association. One of them was Martin Ross, then 64 years of age and living in the Chowan Association. He was a builder, an expansionist. Through his whole life he was trying to repair the waste places and extend the borders of Zion. Speaking of him in connection with these beginnings of missions, Mr. Hassell says: "There was a Martin Ross to originate them, to plead and apologize for them with almost the eloquence of an Apollos. He made converts one after another, men of energy and talents, who so zealously and continuously portrayed their great advantages that for years opposition was overcome and their plans were encouraged by the Association." This is high praise from such a source, and in part merited. Martin Ross was in the best sense of the phrase an apostle of



progress. The Spirit of God was moving mightily upon the Christians of America at that time. Ross was under the influence and guidance of that Spirit and in touch with his brethren; hence the secret of his power which his natural talents and graces, great as they unquestionably were, could not have given him. Nothing shows his insight and his magnanimity more clearly than this: when he witnessed the storm which fell on the Missionary Society, men going into a rage at a name, he sought to conciliate or disarm the opposing elements by substituting for it something more effective and less objectionable. The same year, 1826, that Joshua Lawrence laid before the Kehukee Association his Declaration of the Reformed Baptists of North Carolina, Ross carried through the Chowan Association his resolution for the appointment of a committee to make arrangements for a Baptist State Convention. Failing health, terminating in death, prevented the execution of his plan. The General Missionary Society perished in the storm.

In 1829 there was a feeble effort to revive it under the name and title of the North Carolina Baptist Benevolent Society, but at the second meeting in Greenville, they saw that Ross had judged rightly, and organized the Baptist State Convention. He was wise with the wisdom which cometh down from Above. He never lost a measure before the people, because he never originated or supported a foolish one.

The other man was Joshua Lawrence. He was at this time, 1826, 38 years of age. Mr. Hassell says of him: "Being fully convinced by experience of the mischievousness, sinfulness and desire for filthy lucre,

shown in the management of these extraneous societies, he placed the whole force of his reasoning powers, eloquence and influence against them." \* \* \* Among the opponents of missions he was considered "the leader, and they looked to him a great deal for direction and advice." Again, Mr. Hassell has "rightly judged." Mr. Lawrence was born to be in the opposition and a leader of it. He was skilled in the art of warfare, and his extraordinary powers were at their best only in the excitement of battle. He was a fighter everywhere. In politics he was a Democrat and a follower of Jefferson; and he was as earnest in his opposition to what he considered political heresies as he was toward theological errors. When application was made to the Legislature of 1833-'34 for a charter of Wake Forest College, it stirred his wrath to fierceness. He wrote a pamphlet against the charter, signing himself "A Clod-hopper of North Carolina," and had the document laid on the desk of every member of the General Assembly. It is impossible to read it now without a smile and without wondering that such a production should have had weight with any man who had been elected to make laws for a great Commonwealth.

These two men represented the conflicting tendencies of their time. Old as he was, Martin Ross looked always to the sunrise. He saw and greeted the coming age and sought to prepare his generation for its appearing. He had acquired self-discipline by his training and experience as a soldier in the army of the Revolution. In the same way he had learned something of the largeness of life and it had inspired him to great undertakings. He had read and thought

profoundly. One needs but to look through such of his writings as have escaped the wasting tooth of time, to be convinced of this. He had extraordinary power over men and he sought to lead them along the lines of progress and of Christian activity in every department of life. It has been sixty-one years since he passed from the cares and sufferings of this life; but the world is still gathering the fruits of his wise and consecrated labors; will continue to gather them for generations to come.

On the other hand, Joshua Lawrence was a destructive. He lived in a wonderful time, an age on ages telling, but he lacked the gift of insight, and so he spent his life in a vain fight against all the great movements which were gathering momentum and changing the conditions of humanity. One will be conscious as he reads his writings that they were the productions of a vigorous intellect which had been deprived of training in early life and had not been enlarged by subsequent reading and study. He had no large acquaintance with men, for his life had been spent within the limits of the Kehukee Association, mainly within the borders of Edgecombe County. He had a prodigious memory and great familiarity with the Bible; an active imagination and strong sensibilities. He was a son of the soil, one of the people; and he was always sincere and thoroughly in earnest. He was fearless also and always sure that his plans were right. Such a man is a formidable antagonist, and weak or timid men follow his lead blindly. He died January, 1843.

Of those who were associated with him on the same side of this struggle it is needless to say much. The

only preacher of any prominence was the clerk, Rev. Joseph Biggs, of Martin County. He was the historian and writer of the body, but without any of the gifts of person or intellect which enable a man to be the leader or commander of men. He died May 30, 1844.

James Osborne, of Maryland, is sometimes thought to have been an influential figure in the scenes which we have been describing. It is a mistake. He was a resident of Baltimore and for a time a member of the First Church of that city; but when, 1832, the reactionary movement among the Baptists of Maryland set in, he went with it. Later he was much in this State: in the Country Line Association first, and, later, in the Kehukee. He came to distribute his books and to preach, and finally died in Williamston, without having imparted anything of life or strength to the cause of obstruction. He came too late for that even if he had possessed the requisite powers. Joshua Lawrence had done his work too well to need the touch of a weaker hand.

With a single exception the Associations adjacent to the Kehukee did not catch anything of its spirit. In the Chowan Association, separated from it by the Roanoke River, there was scant sympathy with the reactionists. In Pasquotank County a few members withdrew from the church at Salem and entered into a feeble organization. The same thing occurred in Currituck, but neither of these churches has had more than a name to live. In Camden County a small faction withdrew from the great church at Sawyer's Creek, but its influence for evil was never felt, and it soon ceased to exist. In the splendid region lying

west of the Chowan River and including the counties of Bertie, Hertford and Northampton, not a church divided and none went off.

The churches in the northern part of the Neuse Association, lying partly in Wilson County and the southern part of Edgecombe, withdrew from that body and organized the Contentnea Association on the basis of hostility to missions and other forms of Christian activity. An insignificant faction separated from the Raleigh Association and entered into another body, called the Little River.

In 1831 nine churches in the upper end of the Kehukee Association, desiring liberty to work for Christ as they might feel themselves called to do, took letters of dismission and organized the Tar River Association. The churches were Red Bud, Maple Spring, Fishing Creek, Sandy Creek, Mearns' Chapel, Quankey, Peach Tree, Rocky Swamp and Sappony. The last two returned to the parent body. The others have held together. They proceeded cautiously at first. For a few years there was trouble in a church now and then, but in the main they have had peace and quietness. For two-thirds of its history the growth of the Association was slow but steady. Within the last twenty years its progress has been extraordinary. In point of numbers it is now the third body of the kind in the State, having 7,000 members, while the Chowan and West Chowan have 10,000 each. In liberality and Christian activity it is in the forefront. Its boundaries now include the whole of the territory which was the scene of such fierce theological battle sixty years ago. Of the nine churches which went out from the Kehukee Association Rev.

Mr. Hassell relates in his history that he went among them and tried to induce their return, but without avail. Then, to use his phrase, he found them "joined to their idols," and he let them alone. Dr. J. B. Solomon, now of Chicago, writes that there was an effort to divide the Association in session at Brown's, Warren County, 1844. But it was unsuccessful. No Association in the State has stood more firmly, in theory at least, for the privilege and duty of all Christians to labor for the extension of Christ's kingdom among men.

Two men who came into the Tar River Association some years after its organization are worthy of mention here, for the impress which they left on the body. They were the Bennetts, Philemon and Mark, father and son. The former was Moderator of the Kehukee Association in 1827, when the Declaration of Reformed Baptists was adopted, and Mark was a delegate. They were both opposed to the measure then adopted and to the spirit which prevailed afterwards; but they had no power as platform speakers, and, indeed, had few of the gifts essential to the mastership of assemblies. They waited several years, hoping for a change of manner and spirit; and despairing at last came out of the body, identifying themselves fully with the regular Baptists, both in doctrine and work. Philemon was too old to accomplish much in his new connections, but Mark had not reached the fulness of his powers, and for many years he was a tower of strength among his brethren. He traveled extensively, preaching the gospel, but his habits and tastes were essentially more of the closet than of the people. Most of his life he was a close student, especially of the New



Testament, of which he had made a translation from the "original Greek." He was a prolific writer and his articles in the religious newspapers of the time would fill a volume. He was familiar with the best works of the old Puritan writers and his study of them had imparted a flavor of quaintness to his style of writing and speaking. In the circles of domestic and social life his grave courtesy and gentleness of spirit, joined to a healthy, well-rounded piety, drew all hearts to him.

The Declaration of Reformed Baptists was not meant for the Kehukee Association alone. Its adoption there would, so its author hoped, lead to similar action by many, perhaps all the other Associations. But a great disappointment awaited him and his followers. The Kehukee Association, once among the strongest and most influential bodies of the kind in the United States, had sunk into a position of comparative insignificance. Its territory, reduced by colonizations to form other Associations, was confined to the narrow strip of land lying between the Roanoke and Tar rivers. The ministers also, who had given it power at home and fame abroad, were dead or settled outside its borders. This new action was therefore of little significance. Preachers of this new crusade went abroad on errands of conquest, but they were successful in only two instances, and of them we shall make note.

The Country Line Association, lying mostly in Caswell County, was made up of churches dismissed from the Flat River. For some years they continued to act with the great body of the denominations on all the current questions of the time. John Stadler,

afterwards the leader of the reactionists, and surpassing them all in extravagance of speech and bitterness of spirit, was at first a missionary worker and contributor, and the churches were with him in these things. Emissaries came up from the old Kehukee and traveled among the churches. James Osborne seems to have been putting in some active work here in 1832 or 1833. It was his first appearance in the State. A following was found in most of the churches, and in 1833 a resolution was passed by a majority vote of the Association, declaring their irreconcilable hostility to "Bible societies, missionary societies, temperance societies, tract societies, Baptist Conventions, religious newspapers," etc., etc. It would be ludicrous if it were not so sad to think of the moral and intellectual condition of men who could vote for such a measure. Among those who opposed it was Stephen Pleasant, of Person County, a man of blameless life, and apostolic zeal joined to attractive gifts as a preacher. For his position on this question the church at Ebenezer withdrew fellowship from him. Thereupon, the church at Cane Creek, Orange County, belonging to the Sandy Creek Association, received him. The Association endorsed the action, and advised the two churches to call in counsel from sister churches and endeavor to adjust the differences, so that brotherly love might continue. The church at Cane Creek called in Dr. William Hooper, George W. Purefoy, James King, John G. Mills, of Virginia, and others who went to Ebenezer on their mission of peace. The church refused to receive or hear them about the matter at issue and declared her purpose to stand by the decision which she had made. In 1834 Mr. Pleas-



ant organized the Beulah Association. At the first session only three churches were represented and they had all together only 150 members, but there was abounding activity, the favor of the Lord was with them, and there was a rapid and healthy growth from the first. Within a quarter of a century from its organization the Association was easily the foremost body of the kind in the State, not only in the number and strength of the churches, but also in the high tone of Christian character and life. Among her Moderators, now dead, were the elder Judge Settle, also Judge John Kerr and Hon. Calvin Graves. Of the ministers who have served her, either as pastors or missionaries, it is sufficient to mention J. J. James, Samuel Wait, Samuel G. Mason, John L. Prichard, A. McDowell, Elias Dodson and John Robertson. These have all passed from the earth. Of those who are still living the following names occur to us as we write: Dr. Thomas Hume, Lewis H. Shuck, P. H. Fontaine, F. H. Jones and Henry A. Brown. There is not another Association in the State which has such a roll of illustrious names. John Stadler and his followers little knew, when vainly seeking to stay the tide of Christian activity which was flooding the land, how they were building up the cause which they were trying to destroy by driving from their fellowship Stephen Pleasant and others like him. And Stephen Pleasant builded more wisely than he knew when he organized the Beulah Association on the basis of loyalty and service to Christ. His name is worthy of everlasting remembrance.

One more desperate but ineffectual effort to sweep out the rising tide of godly activity as with a broom,

remains to be noticed. In 1815 the Sandy Creek Association gave off a number of her churches to organize the Pee Dee Association. Deep River was the dividing line, the churches to the south and west of it going to make up the new body. Rev. John Culpeper, of Anson County, was its leading spirit. He was one of the most remarkable North Carolinians of his day. He was born in Anson County in 1764 and at the age of twenty was baptized by Silas Mercer in Georgia. Entering the ministry soon after his baptism he returned to his native State and preached in the churches of the Sandy Creek Association with a zeal and power which reminded the older people of the days of Stearns and Marshall. He traveled extensively, as was the custom at that time, and everywhere men were drawn to him not only by the power of his preaching but also by the charm of his manner and the sweetness of his spirit. In 1807 his political admirers persuaded him to become a candidate for Congress, because it was thought no other man in the District could be elected. They were not mistaken as to his popularity. He served one term and then returned to his ministerial labors. In 1813 he was elected again, serving four years. In 1819 he was chosen for one term, and in 1823 for another; retiring permanently from the political arena in 1825. When the Baptist State Convention was organized he was, perhaps, the most efficient of its agents in the earlier days. Late in life he retired to the home of his son, John Culpeper, Jr., in Darlington County, S. C., and died at the age of 76. He had attended school only one term of three months, but he was a student most of his life. After he was married and

had several children he gave four months to the study of Latin. This habit of study, with his powers of observation and the quickness of his intellectual faculties, made him everywhere a leader among men. His influence in the new Association was very great, and in Bennet Solomon he had a colaborer of like spirit. There was a prosperous career of ten years. Then, 1825, a number of churches, lying mostly in Davidson County, took letters of dismission to form the Abbot's Creek Union Association. The new body was quick to feel the influence of the Country Line Association and the visiting ministers who came among them from the Kehukee Association. The spirit spread among the churches. In 1832, during the session at Mount Tabor, Randolph County, a division took place. The reactionists were in a majority and were insolent and intolerant; and those who were not agreed with them retired and organized the Liberty Association. John Culpeper was present and they were greatly helped by his counsel and encouragement. At the organization the churches composing the body had but 159 members. At the next session, 1833, there were 189. In 1834 the number of baptisms reported was 305, while the total number in fellowship was 570. From that time there has been steady and uninterrupted growth, with increasing efficiency in all the lines of work which God has laid on His churches. Here, as in the other cases related, the obstructionists had failed. It was their last effort, on a large scale, to get control of the denomination. The fight all along the line had been won for progress and humanity. For several years there were sporadic cases of opposition or disaffec-

tion. A church would be hindered by a faction of anti-missionaries among its members; a preacher would be indifferent or mildly hostile; or emissaries would pass through a neighborhood, sowing the seeds of discord. But this was only the sound and foam of an ebbing tide, soon to vanish away.

Looking over a map of North Carolina it is easy to trace the field of battle and estimate the strength of the organized opposition. In the east it was confined principally to Martin, Edgecombe and Wilson counties, in the Kehukee and Contentnea Associations. To the north and east of the Kehukee was the Chowan, which was young but strong in its youth and in its unity of purpose and spirit. Even then it was rising to the commanding position which it has since held in the State, and overshadowing the parent body. To the south of the Contentnea lay the Neuse, the Goshen and Cape Fear; while to the southwest lay the Raleigh. On the western border of the Kehukee lay the Tar River, young but vigorous; and beyond that was the Flat River, old, strong and settled in the faith. The Country Line Association lay in Caswell, with a few churches in some other counties. It was confronted on the same territory by the Beulah, while to the west was the Yadkin, to the south the Sandy Creek, and to the east the Flat River. Abbot's Creek Union Association lay mainly in Davidson County, confronted in the same field by the Liberty, while the Sandy Creek, the Pee Dee and the Yadkin lay contiguous on different sides. Farther west lay the Catawba River, the Brier Creek and the French Broad. It is pleasant to call over these names, looking on the map. It shows that the Baptists of the

State, the great body of them at least, were in agreement. It is gratifying that in only three Associations, and none of them to be classed among the larger, stronger bodies, was it possible to pass the resolutions which bitterly denounced the work of missions and the workers therein. And when the workers had been driven out they promptly organized new Associations, which soon outstripped the old. The Kehukee is here classed among the weaker Associations. Time had been when it included South-eastern Virginia and all of Eastern North Carolina as far as the borders of South Carolina; but it had lost its commanding position. Its prestige was gone, the prestige which came of extensive territory and numerical strength. Of the other two bodies which adopted these intolerant measures the Abbot's Creek was even weaker than the Kehukee, while the Country Line was no stronger. It is gratifying to know that the Baptists of our State were thus far agreed: they might not know all about the older Missionary Societies or the State Convention which succeeded them; they might be inclined to oppose those institutions, but they would not break with their brethren and would not fight them; they would wait and learn. Out of this spirit has come the unity of faith and practice which has made of them a great people, and of their increase there seems to be no end.

Opposition was to be expected. It arose in England on the organization of the Missionary Society and the going out of the first Baptist missionaries. There the opposition was based on doctrinal grounds: Anti-nomianism, which is merely Calvinism gone to seed. Here the point of attack was different: it was

the missionary societies. Ross and his associates had adopted the plan of the English Baptists. The Missionary Society, as modified in 1821, was the object of such fierce and persistent assault that it was abandoned. After the organization of the Convention the old objections fell to the ground, and weapons drawn from the higher Calvinism were substituted for them.

Those theological weapons are the ones which are mainly relied on, whether for offensive or defensive war. Andrew Fuller encountered them in his day and they were ineffectual before him because they were contrary to the letter and the spirit of the gospel, and also to the instincts and impulses of the spiritual life.

It is a fascinating story which we have been trying to tell in these pages: how in the opening years of the century our fathers, feeling the thrill and the glow of the great revival through which they had passed, were asking for new work and larger work; how, as they waited and prayed, they heard the voice of God calling them to enter the field of foreign missions, felt His hand laying it on them as a joyful burden; how they obeyed the call and took up the burden; how He led them through trials and difficulties, but inspired them with wisdom, courage and patience, and at last brought them forth into a large place. In England, toward the close of the last century, God chose the enterprise of foreign missions as the instrumentality for arousing and quickening the churches which had the form without the power of godliness. In North Carolina, at the opening of the new century, when the Baptists were athirst for employment, He pointed them to the heathen sitting in darkness and



the shadow of death. Neither Ross nor those who were associated with him ever doubted that they had received the Heavenly call, and so they went about the work at once, planning wisely and putting the plans into execution, waiting for some man among them to offer himself, or rather to be given of God, as their apostle to the Gentiles; and all this when as yet the Baptists in the other States seem not to have thought even of any measures for concerted or permanent action in behalf of the heathen. Within ten years the Baptists in all the other States effected their organizations, as North Carolina had done, and the spirit of missions had spread over the whole country.

I have tried also in fairness and charity to tell of the reaction against this great movement. It is the first time that anyone has undertaken to tell the whole story. It is believed that the effort has not been wholly unsuccessful and that the reading of it may give to many a better understanding of the conditions which prevailed in our denomination in the first quarter of this century.

Hereafter we shall tell how zeal for foreign missions led the Baptists of North Carolina to take up every line of the Lord's work. It is to be remembered that at the beginning there was little thought of other things than foreign missions; that, pushing this enterprise, they found that it rested on State missions; then that a newspaper was indispensable; a college also, and Sunday Schools.

Note.—If anyone wishes to consult authorities as to the attitude of the Kehukee Association up to 1825, and the circumstances under which the change took place, he will find full information in the histories of the body by Burkitt, Biggs and Hassell.

## THE GEEENE FAMILY OF WATAUGA.

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BY G. W. GREENE.

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Some centuries ago there lived in one of the middle counties of Southern England a man named Bokton. This was not his surname, for surnames were not then common. But there were others of the same name and sometimes confusion resulted. As he lived near the village green, for the sake of distinction he was called Bokton *de Green*, that is, Bokton of the green. The name was afterwards applied to his children also, and so came to be a family name. In process of time French phrases became less popular, the *de* was dropped, and the name was simply Green. Sometimes an additional *e* is used and the name is spelled Greene, but this is a matter of personal preference, and the name is the same with either spelling.

Some of the descendants of this first man with the name Green were quite prominent in England. Sir Henry Green was Lord Chief Justice. The mother of Catharine Parr, one of the ill-fated wives of Henry VIII., was Maud Green. Sir William Green and his son, Sir Michael Green, were knighted the same day by King James I. about the beginning of the seventeenth century. These all belonged to Northamptonshire and Oxfordshire.

But there were others, perhaps, of the same family in Wiltshire. From this county, about 1635, John Greene came to the colony of Massachusetts. But he was a Quaker, and Quakers were not welcome in the colony of Massachusetts. Hence he soon left Massa-



chusetts and joined Roger Williams in Rhode Island. He and his descendants were quite prominent in the affairs of the colony, and in later years his descendants have filled a prominent place in the State of Rhode Island. The most prominent of all was Gen. Nathaniel Greene, confessedly second only to Washington among the generals of the Revolution. He was of the fifth generation from this first John Greene.

Early in the eighteenth century one branch of the family left Rhode Island and settled near Brooklyn. They did not tarry here long, but soon passed on to New Jersey. Here the family is very large and many have occupied prominent positions. There have been Judges, Governors, Professors in Princeton, and theologians, as well as men prominent in business. Brig. Gen. F. V. Greene, who was lately with General Merritt at Manila, is of the New Jersey Greenses. On his return from Manila, a few days ago, he was promoted to be Major-General. From New Jersey the Greenses have moved westward and are now very numerous in Pennsylvania and New York.

About the middle of the last century a colony moved from New Jersey and settled in Rowan County, North Carolina. This "Jersey Settlement" is now a part of Davidson County and lies near the Yadkin River, opposite Salisbury. In this colony was Jeremiah Greene, with a large family of sons and daughters. Later generations often pronounced the name Jeremy, but in the old records it is always written Jeremiah. H. E. McCullough, of England, had secured grants to large tracts of land in North Carolina, tract No. 9 containing 12,500 acres, including much of the land of the Jersey Settlement. Jere-

miah Greene bought 541 acres of this tract. This land is described as lying "on the waters of the Atkin or Pee Dee," on Pott's Creek. This creek passes near the village of Linwood, within a mile of Jersey church, and empties into the Yadkin, not far away. The land was bought in 1762. Some years later when this tract of land was divided between his two sons, Richard and Isaac, the new deeds were not registered, but the names of the new owners were written on the margin of the page where the old deed was registered.

Jeremiah Greene seems to have spent the rest of his days in Davidson, and probably died about the end of the century. His son Isaac also probably remained in the Jersey Settlement and is the ancestor of those of the name now living in Davidson. Stephen Greene, who was probably a younger son of Jeremiah Greene, in 1784 settled in the Forks of the Yadkin, and has left in Davie County a large and honorable progeny.

Soon after the war of the Revolution three sons and two daughters of Jeremiah Greene left the Jersey Settlement and moved to Watauga, which was then a part of Wilkes. These three brothers were Richard, Jeremiah and John. They were all then married, had large families, children grown and married, and probably some grandchildren. Their sisters also were married, Joanna to Landrine Eggers, and Sarah to a man named Wilson.

The land to which these emigrants came was a goodly land. The county of Watauga lies on a high table land, between the Blue Ridge on the east and the Stone Mountain on the west. It was then virgin forest. Daniel Boone had passed through the county,

and for a time had occupied a cabin near the site of the town of Boone, some stones of which can still be seen, but he had not even made a clearing, before he moved farther westward. The mountains and the valleys, the swamps and the plateaus were covered with gigantic oaks, chestnuts, pines, and other trees, some specimens of which still remain. What a task to clear these forests! What a wealth of timber was wasted in preparing these lands for cultivation! They cut down the great trees, cut them into suitable lengths, rolled them into heaps, and burned them! The soil is still wonderfully fertile, and it is probable that at the time of which we write there was beneath the trees a tangled net-work of the richest pea-vines covering the whole face of the earth. Herds of cattle, sheep and hogs, together with forest fires, have destroyed all this rich verdure.

Through these forests roamed many kinds of game, both small and large. Bear and deer, with numerous smaller wild animals continued to be common through three generations. Wild turkeys are still found occasionally, and a generation ago there were many beautiful grouse, commonly called pheasants. Beavers were found, as is proved by the names of the creeks. In adjoining counties are two streams called Beaver Creek. In the western part of the county tradition still shows the place where these architects of the forest used to build their dams across Beaver Dam Creek, some miles above the present location of Bethel church. There must have been some large animal which they called elk. One of the highest and most conspicuous peaks in the county is called Elk Knob. In the southwest corner of the county is Elk Creek;

on the eastern border is another of the same name; while neighboring counties have two others. Five generations have hunted the game, felled the forests, covered the mountain sides with herds of cattle and flocks of sheep, built their houses by the springs of clear, cold water, introduced bees to fill their hives and hundreds of hollow trees with the purest honey, until it has become literally a land flowing with milk and honey.

In such a land as this settled these five families. Richard, the oldest of the five, seems to have settled near Blowing Rock. He was accompanied by his father-in-law, an old man named Sullivan. The old man carried a tombstone with him, saying that he was going to start a graveyard in the new country. He died in 1794. There were no sawmills, and so no lumber for a coffin. His neighbors took their axes, went to the woods and hewed a coffin out of a poplar tree. It was winter and the tree was found frozen hard. This is supposed to have been the first white man buried in Watauga County. The grave is still seen near Blowing Rock, less than a mile from the Green Park Hotel. The stone is of a slaty formation, quite similar to those commonly seen around Jersey church, and different from those found around the grave. The inscription reads:

F 27

1794

The other two brothers, Jeremiah and John, settled in the middle or eastern part of the county, while the sisters probably lived nearer to the border of Tennessee.

They were a hardy race. Usually about medium

height, oftener below than above six feet; few short, few fleshy; they were slender, angular, wiry, capable of enduring hardship—well fitted to conquer the wilderness to which they had come. There were no giants in stature, but some were almost gigantic in strength and agility. One of these was John, the third son of Richard Greene. John being a common name, he was nicknamed “Moccasin John,” or “John Moccasin.” Some wonderful stories are related of his strength and athletic performances. On one occasion there was a wedding, to which he was not invited, and he felt slighted by the omission and sought revenge. Having killed a young deer, he appeared in the road in front of the bridal party and trotted along on all-fours like a dog with the deer in his mouth. He climbed a tree by the roadside, still holding the deer in his mouth, and as the party came by on horseback, he dropped the deer among them to frighten their horses. Then, descending, he trotted on behind to the house, leaped over the old-fashioned half-door, which was closed, passing by the table on which the wedding feast was spread seized a piece of pie, and leaping over the half-door on the other side, he trotted away with the pie in his mouth. Once at a “log-rolling,” he seized a half-grown boy with his teeth, threw him across his shoulder, and on all-fours leaped over a fence, still holding the boy by his clothes.

Gen. F. V. Greene, in his *Life of Gen. Nathaniel Greene*, says of the early Greenes in Rhode Island that they “married young, lived long, and raised large families.” This is eminently true of those who bear the name in Western North Carolina. Families

of eight to twelve children were very common two or three generations ago, and large families are not uncommon in the present generation. Richard Greene had eight children. His first five children had twelve each, two others ten each, while only one had to be content with seven. Jeremiah Greene, whose wife was Polly Wiseman, an aunt of Dr. J. W. Wiseman, of Farmington, had eleven children. His oldest son, Isaac, lived to be 79 years old. At his death he counted 11 children, 102 grandchildren, and 100 great-grandchildren, making 213 descendants. Isaac had a son, Solomon, who lived to be quite old. When he was 85 years old, he had had 21 children, of whom 17 were still living, 160 grandchildren, 160 great-grandchildren, and two or three of the fifth generation, making more than three hundred and forty descendants. This was in 1886, and he lived two or three years longer. His eldest sister, Mrs. Elizabeth Norris, was then 92 years old.

By such families as these the county was soon thickly settled. They intermarried with families of other names, and a large proportion of the people of the county are either named Greene or nearly related to some of that name. From Watauga they have gone into many other counties and States, but this migration has usually been southward or westward, seldom eastward or northward. Ashe County has few of the name, and these along the border. Some have moved southeastward across the Blue Ridge into Wilkes and Caldwell, but for the most part they have tarried on the slopes or in the valleys of the mountains. Whole families went southwestward to the counties of Burke, Rutherford and Buncombe, and to the State of Geor-



gia. Others went westward to the States of Tennessee, Ohio, Colorado, and Nebraska. John Moccasin, with part of his family, moved to Mitchell, which was then a part of Burke, while his brother Amos moved to Rutherford. Their descendants are now very numerous in these two counties. John Moccasin died in Madison County in 1852, being then more than ninety years of age.

Almost all the members of the family in North Carolina have been farmers. None have grown wealthy or famous, but by patient industry and economy they have made a comfortable living. Like most of the people of the State, they have been content to give their children only a common school education, and few have entered the learned professions. A few school teachers have been found among them. The most distinguished member of the family in North Carolina is Judge L. L. Greene, of the Superior Court. He is a great-grandson of Richard Greene. Of the same generation is J. H. Greene, Esq., a prominent lawyer of Bakersville. He is a grandson of the noted John Moccasin. There have also been several preachers.

They have not been wanting in patriotism. Several members of the family fought in the battle of Guilford Court House. There is a tradition that there were three brothers in that battle named Shadrach, Meshach, and Abednego, but these brothers have not otherwise been located. John Moccasin was there at the age of 18. When the war of Secession began, many were ready to volunteer, and they fought bravely through the war. Henry Clay Greene, killed at Santiago July 1, 1898, was of the fifth generation

from Jeremiah Greene, one of the first settlers of Watauga. This young man was born on Meat Camp in that county, but his father carried him to Texas in his childhood and afterwards to New Mexico. Here he joined the Rough Riders and met his death in the ranks. His grandfather, commonly called John "Flatty" Greene, recently died at his old home on Meat Camp Creek.

The first John Greene, who came over from England, was a Quaker, and some of his descendants continued in the same faith. But most of those who remained in Rhode Island have been Baptists. In New Jersey, Pennsylvania and New York they are mainly Presbyterians and Quakers, but some are Baptists in these States also.

In North Carolina they are almost all Baptists. During the year 1785, old Jeremiah Greene, his wife, Mary, and several of their children joined Jersey Church and were baptized. At that time the old man was living on Abbott's Creek. In 1791 he and his wife got letters of dismission, but two years later they brought them back unused. Was it because there was not full fellowship between the two churches, Abbott's Creek being a Separate Baptist Church? Or was it simply because they had decided to move back to Pott's Creek and thought it unnecessary to use their letters? In 1794, the younger Jeremiah was received into Jersey Church by letter, apparently after he had moved to Watauga. It would be interesting to know from what church he brought that letter. He does not seem to have been a valuable member, for the next year "Bro. J. Greene, Sen., was appointed to cite Bro. J. Greene, Jun., to the



next church meeting," and at the next meeting he was excluded from fellowship. Probably he had gone away to his mountain home, grown absorbed in clearing the forests, and so neglected his duties to his church. More than ten years later he and his wife, Polly, were received by letter into the fellowship of Cove Creek Church in Watauga. A few years afterwards they took letters from Cove Creek, remained away a year or two, and came back again.

Richard Greene and his wife, Eleanor, were the first of the name received into Jersey Church. In 1789, they were dismissed by letter, and the next year, with six others, they organized Three Forks Church, not far from Boone.

Joanna Eggers was probably baptized at Jersey before she was married, and was one of the constituent members of Cove Creek Church when it was organized, in 1799. For many years she was a sort of deaconess of that church without the name. When any of the younger sisters got wrong, as they sometimes did even in those old times, it was quite common to appoint Sister Joanna Eggers to see them about the matter. Her son, Hugh, was long a prominent member of this church, but her husband, Landrine Eggers, did not join the church till he was quite old.

The family has furnished several Baptist preachers. At least five belong to the branch of the family descended from Jeremiah Greene, Jr. He had a son named Jacob, who was a preacher, and for many years a leading member of Cove Creek Church. This man has a son still living, also named Jacob, who is a preacher; and he a son named Wiseman, who is a

preacher. David and Solomon, for many years active in the ministry, are from the same branch of the family. Of the descendants of Richard Greene, there are C. L. Greene, now a missionary to the Indian Territory, and G. W. Greene, a missionary to Canton, China, both of the fifth generation. There are also several preachers of the name in Mitchell County, but their names and their genealogy have not yet been fully ascertained.

## ABBOTT'S CREEK CHURCH.

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BY HENRY SHEETS.

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The people living now have little conception of the trials and hardships which the pioneers of our Baptist Zion had to undergo, in planting the banner to the cross in sparsely settled districts, and where, too, in many instances they were rudely insulted, unmercifully beaten and jailed like common felons.

Under such trying circumstances, it is not strange that they wrote little of their doings. When we contemplate the great disadvantages under which they went forth preaching the gospel of the kingdom—the many obstacles which they had to overcome—their almost unparalleled success is regarded as little short of the miraculous and inspires the belief that the Divine hand was guiding them in the establishment of the kingdom of Jesus Christ.

These men of God went out into the world, preaching under brush arbors, in private residences, and often in the open air.

They were sowing the seed which took root and sprang up. The result was strong, self-supporting Baptist churches. The more we study our history, the more we are confirmed in the belief that there were individual Baptists scattered here and there throughout the length and breadth of our land, and of whom no account was ever taken. The first organized Baptist work in North Carolina was in the eastern part of the State. In the middle section, Shubael Stearns came to Sandy Creek in the latter part of

1755. Benjamin Miller was preaching at the Jersey Settlement a little earlier in the same year. He was followed by John Gano, who constituted the church there, probably in 1757. And while these men were at work on their respective fields, James Younger, a Welch Baptist preacher, was preaching at Abbott's Creek. At what time he came there or what ever became of him, will most likely forever remain an inexplicable mystery. This seems stranger still when it is known that he lived in the neighborhood and that definite knowledge is had of his family. An old manuscript, written by his daughter, is still preserved. But no mention is made of her father's life and work. From this and reliable tradition, we learn that his wife's name was Anna, and that a daughter named Anna married James Evans. His daughter, Anna Evans, made a profession of religion when only seven years old and joined the Baptist Church. An old headstone in the graveyard there, which marks her last resting-place, contains this inscription: "In Memory of Anna Evans—Midwife. Departed January 7, 1843: Aged 97 years." Notwithstanding the extreme early age at which she professed faith in Christ, she was regarded as a Christian of exemplary character—having the strongest faith in God. It is to be regretted that more can not be known of the man, who under God, first began a work which has resulted in bringing that vast section of country almost wholly under Baptist influence.

We long, in vain, for one line telling us how Daniel Marshall first came to visit this place. We can only speculate. The news of Stearns and his work had reached every ear in all this section. James Younger

visited Sandy Creek and told of the interest at Abbott's Creek. Marshall was full of holy zeal and was glad to go, in answer to solicitations from Mr. Younger. He came and preached, and a great work of grace was the outcome, which resulted in his permanent connection with the work. He being a man of great energy, pressed the work to organization, and was ordained pastor of the newly constituted church. This took place probably in the early part of 1758.

Morgan Edwards, the only one from whom we can learn anything about it, says that Shubael Stearns and his company of sixteen Baptists (including himself and wife) came to Sandy Creek November 14, 1755, and on the 22d day of the same month, Sandy Creek Church was constituted. He further says that in three years' time they had increased to three churches and 900 communicants. The first church which sprang off was Abbott's Creek, the other Deep River.

On the second Monday in June, 1758, the Sandy Creek Association, the fourth body of its kind in America, was organized, with the three churches named above. So we see that Abbott's Creek Church had an existence in June, 1758.

Marshall was ordained by Messrs. Stearns and Ledbetter, and it is but just to suppose that he labored with untiring energy for the upbuilding of the young church.

How long he remained pastor is not known. We have only this record: "It was but a few years after his ordination before, induced by appearances of in-

creasing usefulness, he took an affectionate leave of his beloved charge, and settled on Beaver Creek, in South Carolina."

If he remained only five years, there is a space of twenty years in the history of the church that is without a single line of record. If there was a record kept of this time, it has been lost.

After we lose sight of Daniel Marshall as pastor, the very first line of history begins:

"North Carolina } Jenevary ye  
Roan County } 4 day, 1783.

For the Baptis church in Abets Crick."

Then follows the Confession of Faith:

"Believing the Old and New Testament to be the perfect rule for life and practice and 2ly Repentance from dead works and 3ly Faith towards God and 4ly The doctrine of baptism and 5ly laying on of hands and 6ly the perseverance of saints 7ly The resurrection of the dead and 8ly Eternal judgment."

Immediately following the above is, "The members recorded by name—the pastor, George Pope," etc.

From this time to September, 1813, George Pope was pastor, making about thirty-one years.

While Mr. Pope was pastor it is said that he preached in a small log house a few yards east from the present old one, which, it is said was built early in this century. The house, being small and the congregations large, the people often had to stand on the outside of the house to hear the preacher. Finally, Mr. Pope, after a long and successful pastorate, decided to go to a new field. It is said that he

went to South Carolina. The church seems to have been without a pastor till March, 1819. At this meeting, Elder Ashley Swaim was chosen pastor and continued with them until the split in the church, in 1832. We are almost certain that the church was a member of the Sandy Creek Association from its organization in 1758 to 1825, with the exception of one year. She was enrolled in the Yadkin Association held at Eaton's M. H. on 10th to 12th of December, 1791, with George Pope and Christopher Vickory as delegates.

In 1825, the western portions of Sandy Creek and Pee Dee Associations met at Liberty church, Davidson County, and organized the Abbott's Creek Union Association, and Abbott's Creek Church went into this new body, and worked in it till 1832, when the church divided.

Before a division was forced, there was much bitter spirit manifested toward our brethren. They were unreasonable—would hear to nothing only the intensest opposition to missions, Sunday Schools, etc. This spirit was carried so far, that the pastor, Elder Swaim, attempted to injure the good name of Samuel Wait by insinuating that his life was immoral. Our brethren, being in the minority, besought the opposition that they would allow them to remain in fellowship, notwithstanding they favored mission work, Sunday Schools and other things that tended to the furtherance of the Redeemer's kingdom in the world. After they had been declared out of fellowship, they "petitioned the church for a redress of our (their) grievances and requested them to withdraw their declarations of non-fellowship against the other Baptist



churches, that we might live in peace and fellowship as formerly. They refused to allow us to unite with any Baptist church, except they had declared against the Baptist State Convention."

A second petition met with the same fate. The anti-mission spirit prevailed in this church by 3 to 1. This being true, they of course held the property. After they refused to receive the petitions from the minority, Elders Eli Phillips and William Dowd were called as a presbytery to look into matters.

After this presbytery had examined into matters, they said substantially: "We are unanimously of the opinion that the majority is clearly in a state of disorder and have forfeited their right as members of the church by their oppressive, unchristian and ungodly conduct. \* \* \* But the minority, as we believe, being orderly in their conduct and orthodox in their principles, have remained on the old ground and is clearly the old church. We therefore recommend to all Associations, churches and brethren to recognize the minority as the Abbott's Creek Church, and view the majority as disorderly people, entirely unconnected with the Baptist denomination."

Notwithstanding the bitter feelings of the anti-brethren, their church, about fifteen years before the split, delivered themselves thus:

"The church took into consideration the glory redounding to God, to join in Union with our sister churches that have joined the Missionary Band of Missions in America; to send the gospel to the heathen in America and elsewhere, and for our trustee to receive voluntary contributions in this church; and without the church, we appoint our deacon, William

Raper, to receive what money may be put in his hands for that purpose, and correspond with such missionary as is and may be appointed for the Sandy Creek Association."

Elder Swaim's bearing toward his brethren was not of a kind to beget love and confidence. He was resentful toward those who had the courage to differ with him in regard to the questions tending to divide the church.

He used all his power and influence against organized work. About the time he assumed pastoral control, "The church took into consideration the nature of foreign and domestic missions, and unanimously reject the foreign, and agree that our representatives report to the Association that they think favorable of the Union, but want time to consider more on the subject; and for the tuition of young men we totally reject."

The two organizations, the Regular Baptists and the anti-mission, have their houses of worship in the same beautiful grove—some little distance apart. The anti-mission church and its influence is considerably on the wane. The church is small and growing less all the time. The anti-mission influence around there has made it very much harder for our brethren there to carry forward their regular church work. The Sunday School and mission work have felt the deadly chill of its miasmatic atmosphere. Daniel Marshall, George Pope and Ashley Swaim are the only known pastors for the first seventy-four years of her existence. Elder Swaim had the pastoral care of the church at the time of the split, in 1832.

Beginning with 1832, the following brethren have

ministered there: Eli Phillips, Josiah Wiseman, Enoch Crutchfield, Benjamin Lanier, William H. Hamner, William Turner, John Robertson, Amos Weaver, J. B. Jackson, J. B. Richardson, G. W. Harmon, R. R. Moore, S. F. Conrad, S. H. Thompson, J. N. Stallings, and the present pastor is J. M. Hilliard.

Deacon John Teague was elected clerk in 1842 and served 37 years—until the infirmities of age demanded his resignation. Elder William Turner was pastor of this church at five different times—in all, 16 years.

This church is now about one hundred and forty years old.

Lexington, N. C., May 24, 1898.

#### ARMS OF ABBOTT'S CREEK CHURCH.

Mention is made of Carraway (in Randolph County), as early as 1784.

In 1785, Buffalow (Guilford County) is mentioned December, 1785. "The church considered the propriety of constituting Buffalow into a church." Jamestown, since removed to High Point, 1859, was also an arm. It was some seven miles southeast of Abbott's Creek.

"Hunt's Fork" is mentioned in 1805. There never was a church here. This place was about three miles north from Thomasville and some seven miles south from Abbott's Creek.

Mouth of Uwharie ("Hugwarry") is mentioned in Records in 1815.

## GENERAL MEETING OF CORRESPONDENCE.

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### CONSTITUTION.

To effect the design of our appointment, we, the members of *The General Convention of the North Carolina Baptists*, do agree:

1. That this body shall in future be distinguished and known by the name of *The North Carolina Baptist General Meeting of Correspondence*.

2. That it be composed of members chosen by the different Baptist Associations in this State, or as many of them as may be disposed to come into the measure, whose duty it shall be to present the Minutes of the respective Associations unto which they belong, provided they have been issued from the press in time, and a letter certifying their appointment as members of the General Meeting.

3. That each Association shall have the privilege to send as messengers, not exceeding four of the General members.

4. That a Moderator be appointed by the suffrage of the members present, who shall retain his office during the session that appointed him, and until the next meeting shall have chosen another.

5. That a Clerk be appointed in like manner, who may retain his office during the pleasure of the General Meeting without reappointment.

6. That it be the duty of the Moderator to preside, maintain order, agreeable to the annexed decorum, receive the suffrages of the Conference, give the casting vote in case of equal division, announce decisions, open and close the business by prayer, unless he shall

choose to request some other brother to perform this last duty.

7. That the Clerk record the decisions of the meeting, prepare the Minutes for the press, superintend the printing, and keep a regular file of them for the benefit of the General Meeting, for which the meeting shall make him suitable compensation from time to time.

8. That a fund to defray the expenses of this body shall be raised by the voluntary contributions of the Associations or otherwise, as the meeting may find it convenient.

9. That the General Meeting of Correspondence may adopt measures to extend religious acquaintance; to promote unanimity among the Baptists in this State, in the ordination of ministers and the constitution of churches; to encourage the preaching of the gospel, and to diffuse useful knowledge.

10. This body shall have an annual meeting so as to benefit the several Associations of whom the General Meeting may have been composed; but shall be considered as an Advisory Council: Nevertheless, we recommend that due regard be paid to the decisions of so respectable a body; and especially when a majority of either an Association or church shall have added their sanction.

11. That whenever a majority of the Associations in this State shall have adopted this Constitution, *The North Carolina Baptist General Meeting of Correspondence* shall go into operation.

12. That whenever two-thirds of the Associations of which the General Meeting may have been constituted, shall concur in such a wish, then this Constitution may be altered or this meeting dissolved.

## WARREN COUNTY MARRIAGE BONDS.

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STATE OF NORTH CAROLINA.

Know all men by these presents, that we, Charles Allen, Jr., and John Jenkins, of the county of Warren, in the State of North Carolina, are held and firmly bound unto Thomas Burk, Esq., Governor and Captain-General, in and over the said State, in the sum of two thousand pounds current money. To which payment well and truly to be made to the said Thomas Burk and his successors in office, we do bind ourselves, our heirs, executors and administrators firmly by these presents.

Sealed with our seals, and dated the 19th day of September, Anno Dom.

The condition of the above obligation is such that whereas, there is a marriage shortly to be solemnized and had between the above-bound Charles Allen, Jr., and Patty Jenkins, both of the above county. Now, if there be no lawful cause to obstruct the said marriage, then the above obligation to be void, else to remain in full force and virtue.

CHARLES ALLEN, JR. (Seal.)

JOHN JENKINS. (Seal.)

There are other bonds on file in Warren County, a few of which are as follows:

December 22, 1780. John Blackwell and Ann Plummer. Security, John Willis.

October 1, 1781. William Lancaster and Jane Jimeron. Sec., Lawrence Lancaster.

....., 1779. John Ellis and Annie Gibson. Sec., William Parks.



..... John Oglby and Anne Thornton.  
Sec., William Park.

(Given to "Lord King George the Third.")

October 19, 1775. John Tanner and Dorcas Peek-  
ville. Sec., Nimrod Williams.

October 24, 1781. John Towns and Francis Simms.  
Sec., Elisha Townes.

November 24, 1779. William Johnson and Martha  
Person. Sec., Thomas Maclen.

February 9, 1781. Thomas Gardner and Betty  
Waller. Sec., Robert Waller.

November 9, 1780. John Horties and Peggy Hor-  
ties. Sec., Robert Caller.

January 6, 1782. William Cunningham and Nancy  
Bell. Sec., John Mayfield.

December 19, 1778. James Carlile and Rebecca  
Johnson. Sec., James Collins.

June 3, 1780. John Wood and Betty Oakley. Sec.,  
Philemon Hilliard.

November 6, 1775. Drewry Jones and Amey Kim-  
ball. Sec., Benj. Kimball.

November 28, 1778. James Mitchell and .....  
Sec., William Durham.

November 11, 1778. Joseph Freeman and Aggy  
Freeman. Sec., John Ross.

June 10, 1773. Michael Collins and Elizabeth  
Drake. Sec., William Bridgers.

July 5, 1775. John Bailey and Judith House. Sec.,  
Andrew Bailey.

April 1, 1778. Randolph Fitts and Rebecca Bob-  
bitt. Sec., Nathaniel Harris.

April 12, 1774. John Jones and Elizabeth Brown.  
Sec., John Brown.



January 4, 1780. James Milam and Rebecca Jackson. Sec., Solomon Jackson.

August 10, 1779. Robt. Jones and Anne Christmas. Sec., Thomas Maclen.

June 27, 1778. John Elkin and Sarah Stringfellow. Sec., Charles Cupples.

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MACON CO., N. C., *Dec. 11th, 1833.*

VERY DEAR BROTHER : I received your kind letter, dated 18th ult., informing me of my appointment to labour in the service of the Convention, which I will try to do in my poor way, if the Lord will. I should therefore like to have some of the Minutes and any other documents which may enable me to state clearly the whole plans of the Convention, as information on the different subjects may be beneficial in rousing us from our lethargy. The very same objection which is raised among the heathen to the introduction of the gospel in their country, is raised by some Baptists against every benevolent plan, viz: " Our fathers did without these things and we have done without them, and we are afraid there is some hidden design against us." Now, if every good Baptist in North Carolina could exactly see through the whole plan, and find out that these things are of God, what a host we would have on the Lord's side. When I see the Constitution of the Convention and its proceedings, I will labour to make my brethren and friends understand it; and whatever they disapprove, we will try by the standard, and if it will not do, we must let you know, and by us all understanding each other, I hope in the Lord there will be some good done. I will take the

paper published by brother Meredith if you will be so good as to inform him, and let him send it on to me. The Lord has begun to revive his work in this mountainous country; there have been some additions to several of our churches since our Association in August, and a great many seem to be lying at the pool, and I trust some have tasted that the Lord is gracious who have not as yet joined the churches.

Pray for us, dear brother, that we here in the West may be blest with a great shower of Divine grace, and that many may be added to the Lord and to His people—and may the whole earth speedily be filled with His glory. Amen, and amen.

Yours, in the Kingdom of the Saviour,

HUMPHREY POSEY.

Elder John Armstrong.

## NOTES, QUERIES AND CRITICISMS.

CONDUCTED BY T. J. TAYLOR.

This department is intended for popular use. We shall be glad to have all who are interested in North Carolina history use it freely for historical notes and incidents, for questions of general, local or personal interest, and for criticisms and corrections of any matter appearing in these Papers. Here will also appear those shorter papers and reminiscences which require but small space.

**Baptists in Charlotte.** In our next number we expect to publish reminiscences of the early years of Baptist effort in Charlotte.

**Elder Thomas Carlton.** Some one in the Valley of the Catawba ought to send us a sketch of the life and labors of Elder Thomas Carlton, who was for many years a faithful minister of Christ in the Upper Valley of the Catawba. We ought not to allow such men to be forgotten.

**The Yadkin Association.** The early history of the Yadkin Association ought to be published. Prof. J. T. Alderman has abundant material for this purpose. We expect to arrange with him to publish in these Papers during next year the unpublished history of the first twenty-five years of the Yadkin Association. Our brethren in that section ought to introduce this publication; for this year it will contain much of their own history.

**Kehukee Association and Missions.** The Kehukee Association at its session in 1786 appointed four missionaries and provided for their support, as the following extract from Burkitt's History of the Kehukee Association, page 87, will show:

"1. From the frequent requests, in the church letters to the Association, we think it necessary that four ministers be appointed to visit the churches in

our connection, each one to go through the churches twice in one year.

2. For the support of those ministers, we think necessary for the Association to advise the congregations thus visited, to contribute as they may think to be duty; and favour the next Association with an account of what they shall do for that purpose.

3. That the said Itinerants equally partake of the bounty of the people.

4. That this work be begun the 1st day of November, at South-Quay."

From the above, it appears that in 1786 the Kehukee Association; (1) Recognized the need for missionary work; (2) Appointed four missionaries; (3) Provided for their support; (4) Requested the churches to report the amount of their contributions for this purpose to the next Association.

**Queries:**  
**Rev. Jas. Harvey;** 1. In 1789 there was a Baptist preacher of Providence Church, Wilkes County, Ga., named James Harvey. He is supposed to have been related to the Harveys of North Carolina, of whom John Harvey was President of the first Provincial Congress of North Carolina, and several held distinguished positions in the colony. Can anyone give information of the removal of any of this family to Georgia, or any information respecting Rev. James Harvey and his family?

2. Gen. Elijah Clarke was born in North Carolina, and moved to Georgia about 1774. He was a Revolutionary soldier and acquired considerable reputation. Gen. John Clarke was his son. We wish to know from what part of North Carolina he went and from what family. Was he a Baptist?

3. Asplund's Register gives the name of John Hervey as a Baptist preacher of Rocky Swamp Church, Halifax County, N. C., in 1790. Who can tell us anything about him?

L.

**History of  
Granville  
County.**

Mr. Thomas M. Owen, of Carrollton, Ala., and Secretary of the Alabama Historical Society, is engaged in the preparation of a History of Granville County, N. C. We are under the impression that he is of a Granville family. We have reason to believe that the work will be well done and authoritative. There are materials in hundreds of homes in this State which would greatly enrich the proposed work. An adequate treatment of the history of Granville would be an invaluable contribution to the State's history, and we shall be glad to see a lively interest manifested in the enterprise. Mr. Owen happens to have materials for a sketch of the life of Rev. Henry Lester, one of the early pastors of Grassy Creek Church, of whom but very little is generally known, and has promised us an early contribution upon that subject.

T. M. P.

**Marriage  
Bonds.**

It was a requirement of law until the middle of the present century that applicants for marriage license in this State should enter into bond payable to the Governor, that there was no lawful cause to obstruct the marriage. These are filed in the older counties, and are of great value in studies of family history. This consideration has induced us to set apart a few pages for the publication of these and other court records. A list of Warren County bonds, taken in the order filed, appears in this issue. It is a matter of interest that in this small batch of bonds we find the names of William Lancaster and John Tanner, noted Baptist preachers in their day, of whom but little is now known.

It is our purpose to make the publication of public record items a feature of the Papers, to which we will in the future devote several pages. We begin with Warren County as a matter of convenience. All the older counties, as far as practicable, will be drawn upon. We shall not be able in all cases to recognize items of Baptist interest, but shall be glad to have our attention called to such.

T. M. P.

Rev. R. R.  
Overby, D.D.

We give on the first page of this issue a good likeness of one of the noblest men in the North Carolina ministry. Many of our readers will be glad to look on the rugged but kindly face.

Dr. Overby was born in Dinwiddie County, Va., October, 1827. The family removing to Petersburg, he labored as a mechanic in that city. There he was also married to Miss Lucy Calligan, one of the finest Christian women of that or any other time. She was his helpmeet, his inspiration also, until the early fall of this present year, when she passed into the skies.

Dr. Overby was baptized in Petersburg, 1850, and spent two years at Richmond College, where he was the cotemporary and friend of Dr. A. E. Dickenson, the late Dr. B. F. Marable, and other prominent men.

For one year, 1858, he was agent to collect and solicit funds for the Female Institute at Murfreesboro. He settled, 1859, as pastor of the church in Elizabeth City. He removed, 1861, to Camden County, where he has since remained. His principal pastorates have been at Elizabeth City, Sawyer's Creek, South Mills, Ramoth-Gilead, Providence and Shiloh.

He is an able minister of the New Testament, and his influence has been potential for good, not only in the section in which he lives, but also in all the work of the denomination in North Carolina.

J. D. H.

Prof. Collier  
Cobb.

In July, 1898, we published the following quere and answer:

"Prof. Collier Cobb says in a recent paper that Wake Forest College received State aid. Is that true?"

"No. He uses the expression carelessly, and without regard to its technical significance. The State had a Literary Fund for investment. Wake Forest obtained a loan from that fund and repaid it. This Professor Cobb calls 'State aid.' It is unfortunate that he was not more attentive to the general signifi-



cance of this expression in North Carolina. This unwarranted use of it by a university professor will appear to some as an intentional misrepresentation of a fact, an imputation which we are quite sure will do our brother Cobb an injustice. We have understood that his paper is being used as a campaign document in the interest of sure enough 'State aid.' If this is true he owes it to himself, if he hopes to gain reputation as a writer of history, to correct himself in this particular."

Professor Cobb thinks this does him an injustice. The reference was to his interesting paper in the *University Magazine*, June, 1898, entitled "The University of North Carolina and Wake Forest College." He writes us "The sole object of my paper was to show that University men had been among the most active friends of Wake Forest College in the weak and struggling days of that institution." These Papers do not represent any faction, party or school of thought. We stand for the truth. In full justice to brother Cobb, we copy so much of his paper as touches the matter in hand, and trust he will see, as our readers must, that we have done him no injustice:

"When, on October 3, 1840, the Trustees of Wake Forest College decided to seek State aid for the college, and

"'Resolved, That we petition the Legislature for a loan of from five thousand to ten thousand dollars from the Literary Fund,' they found University men ready to help them, and secured a loan of \$10,000 from the State. The Rev. Samuel Wait, the first President of Wake Forest College, could no longer write, as he had done, 'We have leave to be if we can, but no disposition to encourage us, even to the value of a dime.'"

"While the fact has no connection with Wake Forest College, it may be noted that in 1850 Chowan Female Institute also received aid from the State to the extent of \$3,000 as a loan from the Literary Fund. And it may be added that the Colored Orphan Asy-



lum, under Baptist control, receives annually an appropriation from the State."

We think brother Cobb is mistaken in his facts about a "colored orphan asylum under Baptist control." There may be such an asylum having a President or Superintendent who is a Baptist, but that would hardly put it under Baptist control any more than the University is under Presbyterian control because its President is of that church.

T. M. P.

The Separates  
and Regulars  
in the Mission  
Movement.

In our last issue we called attention to an extract from Dr. Vedder, and asked Rev. J. T. Albritton and Rev. Henry Sheets for their opinion of its correctness. They have kindly responded to our request, and below we give the extract and their letters. Brother Albritton lives in the old territory of the Regulars, and brother Sheets of the Separates. Both have given close attention to Baptist history in North Carolina, and their letters will be read with much interest.

"Prejudice against missions was strongest in the South, where although the names of Regulars and Separates had measurably disappeared, the distinction of doctrine and spirit between the two classes of churches still remained. The new line of cleavage followed in the main this old division—the former Separates being heartily in favor of the new missionary enterprise, while the old Regulars were either hostile toward it or coldly indifferent."—*History of the Baptists in the Middle States*.

October 1, 1898.

BROTHER PITTMAN: After quoting an extract from Dr. Vedder's history concerning the mission spirit among the Separates and Regulars, you ask brother Sheets to speak for the former, and myself to speak for the latter.

I do not wish to controvert anything contained in Dr. Vedder's history, as I do not have access to the book; but I will state a few facts:

1. The first general missionary meeting of the Baptists of this State was held with Cashie Baptist Church, Bertie County, June, 1805. This church was within the bounds of the old Kehukee Association.

2. Of the \$10,240.73 sent up for Foreign Missions by the American Baptists to the old Triennial Convention in the year 1817, \$1,582.09 went up from North Carolina—the largest amount sent up by any State in the Union, Massachusetts excepted. See Gammell's *History of American Baptist Missions*, page 355. The greater part of this amount was probably given by the Baptists of Eastern Carolina, or that part of the State once covered by the old Kehukee Association. Among the reasons for so believing is the fact that *Rippon's Register* for 1790 puts the membership of the Kehukee as being about five-sevenths of the entire membership in the State. Further, Benedict, in his Associational tables for 1811, puts the number of Baptists in the territory once covered by the old Kehukee at nearly twice that of the Baptists of the other part of the State.

3. The *Biblical Recorder*, the organ of the Baptist State Convention, had its birth in Edenton in 1832. It was afterwards moved to Newbern, and thence to Raleigh. All these places are in the bounds of the old Kehukee. A Baptist paper was published in the State several years before the *Recorder* was started. It was called "The Roanoke Religious Correspondent." Bro. C. Durham stated, in 1890, that he had seen a bound volume of the paper for the year 1823. The name indicates that its home was in Eastern Carolina.

4. The first permanent Baptist Convention in the State was organized in Greenville, in the bounds of the old Kehukee, in 1830.

5. The first Baptist college in the State began its existence at Wake Forest, where it still lives, and shows signs of healthy and vigorous growth. Its location is in the bounds of the old Kehukee Association.

Indeed, I believe that nearly all the agencies that have acquired age and prestige and that have been

employed by the Baptists of the State for their intellectual and spiritual advancement and the spread of the gospel, had their origin in Eastern Carolina.

Now let brother Sheets have his say.

JOHN T. ALBRITTON.

Mount Olive, N. C.,

Asplund's Register gives the number of North Carolina Baptists in 1790 as follows: Ordained ministers, 77; licensed ministers, 77; members, 7,503. Of these there were in the Kehukee Association: Ordained ministers, 39; licensed ministers, 52; members, 3,835.

DEAR BROTHER PITTMAN: As to your inquiry in regard to the position taken by Vedder in his *History of the Baptists of the Middle States*, that the Separates were more loyal to the work of missions while the Regulars were prejudiced, does not, so far as my reading and observation goes, seem to be in accord with the facts in the case. Sandy Creek and Abbott's Creek, two of the oldest of the Separate churches in Central North Carolina, both had serious divisions on the question of missions, etc., while Jersey, one of the very oldest of the Regulars, never had any division, while three of the churches that went out from her, all divided.

The old Sandy Creek Association (Separate) never did divide, while the Abbott's Creek Union Association, composed largely of churches from the same body, went into the anti-mission ranks, seven years after its formation.

Without going into detail, my information leads me to say, that the feelings which once existed between these bodies, never for a moment entered in the contest. Not a single one of the many old church records relating to the division *ever* mentioned it.

HENRY SHEETS.

Request. Will our brethren kindly send us Notes, Queries and Criticisms for this department? Address, T. J. Taylor, War-

renton, N. C.

## OUR BOOK TABLE.

In this department will be noticed from time to time such books as shall be sent us for that purpose, except such as we may exclude in the exercise of our discretion. We shall be pleased to have publishers send us such publications as appeal to intelligent, thoughtful people. We can do them no good by noticing those of any other character. We are concerned to stimulate a deeper interest in historical studies, and shall take very great pleasure in calling the attention of our readers to work along this line.

Dr. E. W. Sikes, Professor of History in Wake Forest College, is the author of an interesting and valuable study in the constitutional history of the State. *The Transition of North Carolina from Colony to Commonwealth*. The Johns Hopkins Press, Baltimore. It is published as a double number of the *Johns Hopkins University Studies in Historical and Political Science*, October-November, 1898, which is assurance that it conforms to the best modern methods of historical work. He traces with care—(1) The Downfall of the Royal Government; (2) The Provisional Government; (3) The Formation of the First State Government. No other publication treats this period of our history so clearly and so completely. There is likely to be dissent from his opinion in a number of minor particulars. More important is his opinion of the influence of John Adams upon the Constitution of North Carolina, which he probably over-estimates. Sections of that instrument attributed to Adams's *Thoughts on Government* were adopted by the New Hampshire Congress, January 5, 1776, and before the Adams paper was written. The New Hampshire Constitution was the first. It was a rather crude production, but blazed a path for others. South Carolina followed next, improving upon the model; so with each succeeding State. Eight of the thirteen States preceded North Carolina in the formation of constitutions, so that this State had but little occasion for original work until experience

should develop needs beyond those already anticipated, and provided for in the earlier constitutions. The requirement that every bill should be read three times in each House before becoming a law is about the only provision generally credited to North Carolina in the creation of American constitutions. It is unfortunate that Dr. Sikes did not have access to Fisher's *Evolution of the Constitution of the United States* in the preparation of this portion of his book. The exhaustive marshalling of facts by Mr. Fisher would have proved helpful in this instance, as it must in every case where these subjects are under consideration.

We shall be glad to see a large sale of this book in North Carolina, because of its real value and as an encouragement to further work along such lines. The young generation of scholars will do away with the reproach that the State has no literature, if they shall be encouraged to continue their efforts. President Alderman, Dr. Weeks, Dr. Bassett, Professor Raper, and others, who have given us no opportunity to review their work, have already acquitted themselves in such manner as to command respectful attention. Paper, 50 cents.

Rev. Rufus Weaver, one of the most gifted of our younger preachers, is a student at the Seminary, and pastor of churches in Kentucky. He recently delivered a memorial address on Rev. John Gano, which has been published in pamphlet form. Elder Gano was pastor in New York, North Carolina and Kentucky. He was Washington's favorite chaplain, and it is said he immersed the Father of his country, who was persuaded that this was the only true mode of baptism. This tradition is mentioned and credited in the address. It was the subject of discussion in some of the Southwestern papers some years ago, and is to receive further treatment in the Seminary Magazine at an early day, from the pen of a descendant of Gano. Gano's work in North Carolina, and the fact that his



second marriage was in this State, gives interest to his life, and many of our people will be glad of an opportunity to learn more of him. His autobiography was published many years ago, and it is said by some that there are now only two known copies left; one of these is owned by the writer of this note, the other by Rev. Henry Sheets. Whether this is true we do not know, but it is a rare book, and the address of brother Weaver contains pretty much all the accessible information concerning Mr. Gano. We do not know that the pamphlet is for sale, but suppose brother Weaver will supply a few copies upon request. but we think a quarter ought to be sent along with the request. It is a sort of courtesy which young preachers as well as others generally appreciate.

In the beginning of a new volume it seems a fitting time to mention some of our exchanges with a kindly word of greeting:

*The New England Historical and Genealogical Register, Boston*, stands first in publications of its class. It contains more genealogical information and family history, relating principally to New England, than any publication within our knowledge. The October, 1898, number has an interesting short paper entitled *A plantation on Prince George's Creek, Cape Fear, North Carolina*. It is published quarterly, at \$3 per year, and is now in its fifty-second volume.

*Publications of the Southern History Association, Washington, D. C.* This is one of the younger candidates for public favor, and is published by the Southern History Association, of which Dr. J. L. M. Curry is President. North Carolina is well represented. The Administrative Council includes among others Dr. Kemp P. Battle, Dr. Charles W. Dabney, Prof. Charles Lee Smith, Dr. Stephen B. Weeks and Thomas M. Owen; and Dr. Stephen B. Weeks is an active member of the Publication Committee. It has contained a number of papers of interest to North

Carolínians. The October number has an interesting paper on Sir Richard Everard, Governor of North Carolina, by Marshall DeLancey Haywood. \$3 per annum.

*Putnam's Historical Magazine*, Danvers, Mass., is another New England publication. The subjects of which it treats may be broadly stated as Genealogy, Heraldry, History, Revolutionary Records. \$2 per annum.

*William and Mary College Quarterly Historical Magazine*, Williamsburg, Va. This magazine is edited by Dr. Lyon G. Tyler, President of William and Mary College, and is one of the most interesting and valuable historical and genealogical magazines known to us. It is really surprising how much matter it publishes interesting to North Carolínians, particularly along genealogical lines. Among the families mentioned within the past year or two are Macon (Nathaniel), Armistead, Burwell. Purefoy, Lewis and Lamb. \$3 per year.

*The Youth's Companion*. Perry, Mason & Co., Boston, is not a historical publication, but it is the best young people's paper in America. Those who take it will be pleased with the mention of an old friend; and if any shall be led by this notice to introduce it into their homes, they will be pleased, too. It is a young people's, illustrated, weekly paper. It is instructive and entertaining for both old and young. The bill of fare for 1899 is very appetizing, and we take pleasure in recommending it to any who wish a course of healthful reading for the children of the family—small and grown up—which shall cultivate their taste and instruct their minds. More than two hundred distinguished contributors are engaged for 1899. It contains an abundance of stories, but not to the exclusion of current information and the discussion of important public questions. Price, \$1.75 a year.



## PUBLISHER'S NOTES.

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THE NORTH CAROLINA BAPTIST HISTORICAL PAPERS are published quarterly by a Publication Committee of the North Carolina Baptist Historical Society in October, January, April and July. The Publication Committee consists of Rev. J. D. Hufham, D. D., Rev. T. J. Taylor, and Thomas M. Pittman. The numbers will contain about sixty-four pages and usually a portrait or other picture of some place or object of denominational interest. Terms, \$1.00 a year in advance. Single numbers 30 cents. All communications and remittances should be sent to

BAPTIST HISTORICAL PAPERS,  
Box 142, Henderson, N. C.

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There was no October issue of the Historical Papers. The July, 1898, number completed Volume II, and as we found it desirable to have our volume correspond with the year, we omitted the October number.

Volume III begins with this issue, and subscriptions for that volume are now due. A number of our friends embarrassed us last year by delaying their payments, so that with the close of the second volume we were not prepared to discharge our obligations for printing. We can not afford to have any lappage of accounts. The amount now due us will easily pay all we owe, and we earnestly urge immediate payment.

We must have an enlarged subscription list. (1) For the larger dissemination of the facts of our history; (2) For the support of the enterprise. We have put the price at the lowest practicable figure, \$1 a year—much below the usual price for such publications. Any church or pastoral field sending us six subscribers and the money may have an extra copy for the pastor, the Sunday School or the Woman's Missionary Society.







# NORTH CAROLINA

## BAPTIST HISTORICAL PAPERS.

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### THE BAPTISTS OF THE UPPER YADKIN VALLEY.

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G. W. GREENE.

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Wilkes County originally covered the territory now included in the counties of Wilkes, Alleghany, Ashe, Watauga, with parts of Caldwell, Alexander and Iredell. This paper is concerned with the Baptists of this territory, including also a small strip which belonged to Burke. The adjoining counties of Surry and Yadkin contain much historical matter of interest to Baptists, and some one ought to work it up while it is still accessible. But this writing must be confined to the specified territory lying above these two counties. Through the midst flows the Yadkin River, and much of the country is drained by the waters of this river; but it also includes parts of the watersheds of the Catawba, New and Watauga rivers.

The history of the churches in this section may be divided into three periods: First, a period of organization and growth; second, a period of strife and division; third, a period of reunion and missionary effort.

## ORGANIZATION AND GROWTH.

The first settlements were made in this region about the middle of the last century. The early settlers were nearly all Baptists. They came from several directions. Some of the earliest came from Pennsylvania and Virginia. William Gragg and Reuben Coffey settled in Globe Valley in Caldwell and left many descendants. A little later came Jesse Moore, whose descendants are still very numerous in that part of the county. He was the ancestor of H. C. and J. D. Moore, who are now prominent among the younger pastors in the State. John Durham came up the valley of the Shenandoah, crossed over to New River and ascended that to some point in Ashe or Watauga, then crossed the Blue Ridge to the Yadkin, and settled on the upper waters of Lower Creek in Caldwell. There is still shown an old leather trunk which he brought strapped to a pack-saddle on the back of his horse. In the trunk are tax receipts for taxes paid to the king in colonial days and others for taxes paid to the State after the Revolution. His daughter married William Sherrill, and from this couple sprang a large family of Sherrills, Swansons and Smiths in Caldwell. Did some of John Durham's sons go on to Rutherford?

Lower down in Wilkes were the Martins, the Parkses, the Cleavlands, and others. Many of the Martins of later generations have become Episcopalians, while some of the Parkses have become Methodists. Col. Ben Cleavland never became a church member, but other members of the family were Baptists. Mrs. W. R. Gwaltney is descended from a brother of Colonel Cleavland.

Other early Baptists came from the Jersey settlement. Among these were the Clarkes, the Boones, and the Greenes. Daughters (or granddaughters) of a brother of Daniel Boone married into the Clarke and Coffey families, and many of their descendants are still found in Caldwell. All the male members of the Boone family moved farther westward.

From other parts of the State there came individuals and single families into the section. Prominent among these was Elder George McNeil. With two brothers he left Scotland and first settled in the lower part of the State, probably in the Cape Fear region. His two brothers moved to one of the States farther west, and he himself went first to the western part of Virginia. Here he probably struck the trail of the emigrants from Pennsylvania to western North Carolina, and turned southward to Ashe County. Soon he crossed the mountains and settled on Lewis Fork in Wilkes, near where New Hope church now stands. No family in the county is more numerous or more honorable than the McNeil family. When he became a Baptist and a preacher is unknown, but it is known that no man acted a more prominent part in the establishment and strengthening of the Baptist churches in this section than George McNeil. His grandson, Elder James McNeil, was a leading worker in cultivating the missionary spirit among the churches of thirty years ago, and his great-grandson, Elder Milton McNeil, is now one of the earnest workers of the county.

The oldest church in this region is the Head of Yadkin church, often called the Yadkin church. It is located on the Yadkin River, one mile below the



village of Patterson. It was organized about 1760. Thomas Field was the first church clerk. He did not have any record-book, but kept the records on loose sheets of paper. Of course many of these were lost. After several years James Coffey became clerk, gathered up as many of these sheets as he could find, and copied them in a book. These records, though fragmentary, contain much interesting matter. On one occasion Bro. McNeil, who was for many years pastor of the church, asked counsel concerning his son, and the answer of the church to the pastor was that the matter was "given up to God and his own conscience."

In 1788 the Yadkin and Catawba churches met to consider a question of boundary between the two churches. They found that the Catawba church sat, received and baptized members in the bounds of the Yadkin church. It was agreed that Globe, Mulberry, and a part of Lower Creek should be in the bounds of the Yadkin church, and that the Catawba church should give letters of dismission to the members living in this territory, that they might join Yadkin church.

At a church-meeting Bro. C and Bro. S "argued upon a dispute with so hot a spirit and so flat contradiction that the church was grieved with their conversation and continued Bro. S under censure and declared a non-fellowship with Bro. C." At another meeting Bro. C came and "happified" the church and was restored.

A brother who was a candidate for a captain's commission, treated at the election and was brought up before the church. He defended his conduct, and

some of the brethren agreed with him; so the matter was referred to the Association. The Association replied that such conduct was "not lawful." At the next meeting the church "approved the Association's work," but the brother and others still defended his action and so he was continued under censure. The record of the final action in the case is lost.

Once the church sent to the Association the following query: "In case members standing out of the church should be grieved or disaffected with the church, what shall be done with the case?" The Association answered: "Such persons are not in fellowship, and have no right to be grieved. And that every brother or sister being in the bounds of a church should give themselves members of said church to (or) be excluded from our fellowship."

The second church in this territory was that at Mulberry Fields. This was originally an arm of the church on Dutchman Creek in Davie, now called Eatons church. At the September meeting in 1777, a petition was received from the branch of the church at Mulberry Fields, asking that they might be constituted a regular church. A committee was appointed to visit these brethren and sisters, inquire into "their principles and standing and make report to this church." A month later the report of the committee was received and the petition of the brethren was granted. The Mulberry Fields farm lies at the mouth of Mulberry Creek, three miles below the town of Wilkesboro. In the early part of the present century the Mulberry Fields church stood in Wilkesboro, about two hundred yards east of the

present location of the Wilkesboro Baptist church. But many years ago the church died and the old house was removed. For nearly fifty years Wilkesboro had no Baptist church. Nearly twenty years ago the State Board of Missions inaugurated the Volunteer Movement, which has been greatly enlarged the last year or two. One of these volunteer workers held a meeting at Wilkesboro, and as a result of this meeting the present Baptist church was organized.

In 1779 two churches were organized. One was Kings Creek in the edge of Caldwell. It is not known from what church the constituent members of Kings Creek came. The other church organized this year was Beaver Creek in the upper edge of Wilkes. This was originally a branch of the Eatons church. The old records mention the petition from the brethren on Beaver Creek for an organization, but they do not give the account of the organization.

Brier Creek in the lower end of Wilkes was organized a few years later. This also was probably a branch of Eatons church. This church had several other branches which can not now be located. One of these was called the church at Bro. McNeil's, and seems to have held meetings in the house of this good man. Lewis Fork church in the upper part of Wilkes may be the successor of this branch. There was one branch of Eatons church which held occasional meetings in the present limits of Tennessee. Still another was in Ashe County, and afterwards became the Old Fields church.

The year 1790 brought the organization of the first church in Watauga County. This was Three Forks church, three miles from the town of Boone. There

were only eight members in the organization. Two of these eight, Richard Greene and his wife, Eleanor, brought letters from Jersey church. The records of this church are complete from the beginning, and were kept with unusual care. Cove Creek was the second church in Watauga. This was organized just at the end of the century, September, 1799. The records of this church are complete, except the account of the organization and the first two or three meetings. The first record is for December, 1799.

In 1796, ten or twelve brethren were dismissed from Yadkin church, who afterwards organized Globe church. This soon became a very active church and has continued such to the present day.

From this time on churches were multiplied rapidly, and many believers were added to the churches and baptized. There were regular places of meeting, usually small log houses with rough floors and wide cracks in the walls. In winter these houses were so uncomfortable that many meetings were missed. But these zealous brethren and sisters were not to be thus deprived of their monthly meetings for worship. Often their meetings were held at private houses. Here they not only had meetings for worship and the preaching of the Word, but often meetings to receive members and to discipline offenders. There were many who lived far from the house of worship, and for the benefit of such they often held neighborhood meetings, especially at night. Revivals broke out and lasted for weeks. After holding daily meetings at the church for a week or two, they would hold night meetings at the houses of the brethren and the good work would go on for many days. The minis-

ters of those days were full of missionary zeal and diligent in labors. They went on long preaching tours, preaching from church to church and from neighborhood to neighborhood. Even thus early there were volunteer workers. Often they went into destitute neighborhoods and held meetings for several days. Smith Ferguson was sent for to visit a sick woman on Lewis Fork in Wilkes. That night the neighbors came in to hear him preach. In all the crowd assembled there was no professor of religion save the sick woman, and she was not a member of the church. The preacher stood by the bed and preached the way of salvation through Jesus. When he was closing, he invited any who wished to be prayed for to draw near, and almost the whole congregation bowed around the preacher and the sick woman. The work begun that night resulted in the organization of New Hope church.

In the early years of the century Elder William Farthing was sent as a missionary to Watauga County. He had formerly lived in what is now Durham County. Just before leaving, he assisted in organizing Shady Grove church in Wake. The records of this organization were among his papers, and are said to be in possession of one of his descendants now living in Watauga. He settled in the western part of the county, and did much to build up the cause in that section. His sons were among the most active members of Cove Creek church. Four of them became preachers, and were for many years zealous in the Lord's work in the county. Several of his grandsons also are now in the active ministry.

The oldest of these churches probably joined the

Strawberry Association in Virginia. The old records seldom give the name of the Association to which delegates were appointed. In 1786 eleven churches "about the head of the Yadkin and waters," began to hold meetings as a branch of the Strawberry Association. In 1790 they were dismissed and formed the Yadkin Association. The ministers in this body at first were George McNeil, John Cleavland, William Petty, William Hammond, Cleavland Coffey, Andrew Baker and John Stone. Of these, McNeil and Cleavland belonged to Wilkes, and Coffey belonged to Caldwell. The others probably belonged to Yadkin and Surry.

Soon after this the Mountain Association was formed, and many of these churches joined the new body. Some of the Caldwell churches afterwards joined the Broad River Association, which now lies wholly in South Carolina. Still later the Catawba Association was formed and included a number of churches in Caldwell. The Brier Creek Association, when it was formed, received some of the Wilkes churches.

Many of these early Associations were named for the churches where they were organized. This custom seems to have given names to the Warren in Rhode Island, the Philadelphia, the Charleston, and the Sandy Creek Associations. So in the section of which we write, examples are found in the Brier Creek, the Three Forks, the Lewis Fork, the Taylorsville, the Lower Creek, the Stony Fork, and perhaps other Associations, of which some still remain, others have been dissolved. In the records of these churches for the first third of the present century are hidden many things of interest.



One Association passed resolutions in favor of having preaching in the churches on the Fourth of July and Christmas, of fasting on the first Thursday in August (election day), and of withholding votes from candidates who treat. This was as early as 1827. Some of the churches had ruling elders who were not preachers. In one church two members charged a third with being a witch, and were arraigned for slander, but the difficulty was settled privately. A colored brother was tried and excluded for "fiddling and dancing." Another church frequently disciplined members for "frolicking."

Besides the preachers already mentioned, Humphrey Posey, William Dodson, Reuben Coffey and Smith Ferguson were prominent. The last two continued beyond the middle of the century. It is still remembered that John Culpepper made one visit to this section while he was a member of Congress.

These men, and many others like them, did much labor for the Lord's cause, and with very meager remuneration. It was through their aggressive work that the whole country was dotted with churches. But there was little of active effort on the part of the private members of the churches. The brethren and sisters were careful of the discipline of the church and other matters of a local character. They raised money for building and repairing their simple houses of worship and something for the preacher to pay him for his time, that is, so much time as was required to come to the church and preach on Saturday and Sunday once a month. When he had a meeting at a school-house to preach or to organize a church, they gave him the assistance of their presence and their

sympathy. But there was little personal effort for the salvation of souls, except during the revival; Sunday Schools had not yet become common; and there were no collections for missions. The Associations were meetings for consultation about matters of doctrine and discipline and for much preaching. They were useful for making the churches and brethren acquainted with each other. But there was no organized effort for the spread of the gospel. They met on Friday, heard a sermon, read the letters from the churches, elected moderator and clerk, received correspondents from other Associations, appointed a few committees, and adjourned till Saturday. On Saturday they heard the report of correspondents who had visited other Associations, appointed brethren to the same duty for the next year, answered the queries sent up by the churches, arranged for the next meeting, heard the circular letter and adjourned. This circular letter was written by some brother appointed the year before, and discussed some point of doctrine or discipline. Often it was a valuable paper and was generally printed with the Minutes. When the Minutes were distributed, each church having only a few copies, the circular letter was read and discussed before the whole church, and sometimes its doctrine was disapproved by formal vote. During the session of the Association three or four sermons were preached each day at the stand, and at night there was preaching at several places in the neighborhood.

#### STRIFE AND DIVISION.

The divisions common among the Baptists of an earlier time do not seem to have affected those with

whom this paper is concerned. There were no divisions in Particular and General, into Regular and Separate. They were all simply Baptists, without additional designation, and were all zealous for Baptist doctrine. Before 1830, there is no evidence of serious strife, nor of heresies of any consequence.

About this time some of the churches had some trouble with the doctrine of the Universalists. This doctrine was probably not held very widely, but the few who believed it were bold and aggressive. In 1834 Lower Creek church, in Caldwell, arraigned several members for holding and teaching the doctrine mentioned, and agreed to bear with them if they would be content to hold it as their private faith without attempting to make converts. But this they were unwilling to promise, and so after the failure of all efforts to reclaim them, they were cut off. These measures seem to have been effective, for after a few months most of these brethren confessed their error, renounced the doctrine, and were restored to the fellowship of the church. Similar measures in other churches were similarly effective, and the heresy soon disappeared.

A little later came the division on the question of the missionary work. It had come earlier in other parts of the country; but in these churches the missionary spirit had never been strong nor resulted in active effort, and so the division was later and less wide than in other sections. In many churches and Associations there was no division. In a few, like the Globe church, the missionary sentiment was very pronounced, but in the minority. These brethren were not willing to sit still and do nothing, while the

majority declared non-fellowship with the whole missionary movement. The majority also were very decided in their views and unwilling to be silent. So the minority were pushed out, built a new house of worship and began a long course of prosperity and active missionary effort. In other churches the missionary sentiment was in the ascendant, in influence, if not in numbers, but not very pronounced. Neither side sought to make a declaration on the subject, and so there was no division. Still other churches and Associations were almost unanimous in their opposition to missions, and by resolution alligned themselves with the anti-missionaries. Thus it came about that very few churches or Associations were formally divided on this question, though there was much difference of sentiment. Only one new Association was formed in this connection, the Silver Creek, which includes several churches in Caldwell and Burke.

But it should be observed that the anti-missionary sentiment in this section was not quite the same as in other parts of the country. In a word, there were no "Hardshell" Baptists in this section until after the year 1870. (No discourtesy is meant by the use of the term "Hardshell." It is distinctive of a definite doctrinal system, and no other term is equally free from ambiguity. The term "Primitive," always ambiguous, is especially so here from the fact that one Association was called the Primitive Association, but was never Hardshell.) Hardshell Baptists are anti-missionary on doctrinal grounds. They are ultra-Calvinistic. They believe that the doctrine of election precludes the use of means, and therefore the sending of the gospel to the destitute is not only use-

less but presumptuous. They never warn sinners to repent, never hold protracted meetings, and call Sunday Schools "the work of the Devil." These things were not true of the early opponents of organized mission work who lived in this mountain country. Some of the churches of the Silver Creek Association were Calvinistic and utterly refused to fellowship the churches which had any sympathy with the work of missions. But as late as 1862, in the anti-missionary church in the Globe, seekers of religion were invited to ask for prayer. The Calvinism of the other opponents of missions was of a very mild type, if it could be called Calvinism at all. None of them believed in falling from grace, but they did not believe in unconditional election. Few of them went farther than a Methodist, who believes that election is based upon God's foreknowledge of our repentance and faith. They constantly exhorted sinners to repentance; they held protracted meetings; they had fellowship with the churches which contributed for missions. Members were received by letter from missionary churches, and letters were given to members who wished to join such churches. The Mountain Association was foremost in its opposition to missions, but its churches continued these acts of fellowship till about 1880. Elder William Hall, who was long the Moderator of this body, assisted in ordaining Elder James McNeil, who was an earnest advocate of missions.

Their opposition to missions, then, was not doctrinal, but economic. They objected to Boards and Conventions as unscriptural and expensive machinery. They insinuated or openly charged that a large

part of the money contributed for the spread of the gospel, was wasted by the brethren through whose hands it passed. As early as 1870 there were Hardshell Baptists in Surry and Yadkin, but probably none west of those counties, unless some of the churches of the Silver Creek Association had already reached this advanced position. Soon after this date *missionaries* came from the Hardshell Baptists in Person and Caswell, and perhaps some from farther east, and visited the churches which still remained in the Mountain Association. Soon a change was manifest in the spirit of these churches. They began to refuse letters to those who wished to join churches of other Associations; if members came with letters from such churches, they required them to be rebaptized. About 1880 Elder Joel Brown, a member of the old Beaver Creek church, held a meeting with the Reddies River church, which belonged to the Mountain Association, and at the close baptized several candidates. Not long afterwards the church, by the advice of certain visiting ministers, required these persons to be rebaptized. Some of them accepted rebaptism, but others joined neighboring churches which were in full fellowship with Bro. Brown. Now the Mountain and the Silver Creek Associations are in full harmony with the Hardshell Baptists of the eastern part of the State.

Another temporary division was caused by a difference of sentiment concerning temperance and Temperance Societies. This trouble first arose among the churches of the Lewis Fork Association. This body was organized in 1835. At first there were only eight churches, but the number soon grew to twenty-four.



These churches were mainly in Alexander and the upper end of Wilkes. In 1851 two members of Little River church in Alexander joined the Sons of Temperance. For this they were arraigned before the church. Of the members present, seventy voted to withdraw fellowship, while twenty-nine voted in the negative. Thereupon the majority voted to withdraw fellowship from the twenty-nine also. At the next session of the Association a query was sent up asking, "Is it a sufficient ground for exclusion in a Baptist church for a member to join the Sons of Temperance?" This query the Association answered in the affirmative. Elders Richard Gentry, W. C. Church, Smith Ferguson, S. P. Smith, and others had sought to induce the Association not to give this answer, but the efforts were of no avail. On Monday after the Association the thirty-one excluded members, with others, fifty-four in all, met in the town of Taylorsville and organized the Taylorsville church. Five ministers assisted in the organization. The next year several other churches joined with the Taylorsville church in organizing the Taylorsville Association. About the same time the Lower Creek Association was organized, composed chiefly of churches which were unwilling to take sides in the pending controversy.

Let it not be supposed that this action on the part of the majority was prompted solely by opposition to the cause of temperance. This doubtless had its influence in the minds of many. The Temperance Reformation was still comparatively a new movement in many parts of the country. Many of these brethren had been accustomed to make whiskey and brandy

whenever it was convenient, and to use these drinks as often as they wished, even as their fathers had done before them. So every advocate of the new movement seemed to be seeking to curtail their personal liberty. But besides this, many were violently opposed to all secret societies of whatever name, and the Sons of Temperance was a secret society. To this day the Reformed Presbyterians do not allow their members to join any secret society.

After nine years these animosities began to die out and the three Associations were merged into one, which was called the United Baptist Association. In 1862, however, some of the brethren became dissatisfied and reorganized the Lewis Fork Association. This continued for another nine years. By this time it was discovered that the two bodies had substantially the same principles and purposes, and occupied the same territory; so the United Baptist and the Lewis Fork Associations were united to form the Brushy Mountain Association.

One other cause of division deserves notice here. During the War of Secession there were many along the Blue Ridge in these counties who sympathized with the North. As the war went on, the feeling between the two parties became more bitter till they were not able to maintain church fellowship with each other. In some cases those who sympathized with the South were in the minority and united with other churches. In several cases the other side were in the minority and withdrew to form new churches. These churches whose members sympathized with the North were organized into three Associations. Those in Caldwell, Watauga, and a few in Wilkes, formed the Stony

Fork; the rest of those in Wilkes formed the Primitive; and those in Ashe and Alleghany formed the Mountain Union. This last name is significant. These brethren had formerly been connected with the old Mountain Association. Now they separated because of their sympathy with the cause of the Union. So they chose a name which would declare both these facts. They all were sometimes called Union Baptists, especially in the territory of the Mountain Union Association. After the war these Baptists were usually Republican in politics, and because of certain political societies whose badge was a red string, they were sometimes called by their detractors "Red-string Baptists." For a long time these three Associations had correspondence only with each other and had little intercourse with others.

About the year 1869 several members of churches in Caldwell and Wilkes adopted the doctrine of the Adventists, including a denial of the immortality of the soul. Among the number was one prominent preacher. His soundness was called in question by the church of which he was a member and he agreed to quit preaching the doctrine. Most people thought that he had seen his error and given up the doctrine, but it was afterwards discovered that he had simply agreed to be silent. But others were not silent, and the new doctrine spread rapidly. The churches were very patient with these erring members, bore long with them, and strove to show them their error. But at length it became necessary for the churches to act in the matter and fidelity to the truth demanded that they should withdraw fellowship from those who were so

industrious in propagating error. Lower Creek church lost about thirty members. Yadkin and Rocky Spring churches in Caldwell, and Beaver Creek church in Wilkes lost nearly half their membership, including many of the most influential families. These brethren complained that they were persecuted and their liberty was restricted. The churches were willing for them to have full liberty to hold and preach whatever doctrines they believed, but felt that they ought to be outside the Baptist church when they were advocating doctrines subversive of the Baptist faith. Adventist churches were soon formed, and a few others left the Baptists to join them. But after the churches began to exercise strict discipline at this point, the defection almost ceased and the error is making but little progress.

Of the ministers of this period, one name is preeminent. Others were popular, influential, and useful in a narrower circle; but Smith Ferguson's popularity, influence and usefulness extended over all these counties and Associations. Born in the later years of the last century, he was old enough to be a soldier in the War of 1812. Soon afterwards he entered the ministry and continued in active labors for more than half a century. Crowds waited on his ministry, churches were anxious to secure his services as pastor or as adviser in cases of difficulty, Associations were glad to receive him as correspondent and counsellor. Sound in the faith, prudent in counsel, an advocate of missions and temperance, he exerted a mighty influence for good in all this mountain country. As a preacher he was tender, pathetic, persuasive, and hundreds were glad to count him as their father in

the gospel. He lingered into the last quarter of the century, and departed with the reverence of all who knew him.

#### REUNION AND MISSIONARY EFFORT.

In a former paragraph it has been set forth how the Mountain and Silver Creek Associations became Hard-shell, so the schism was made permanent. It has also been related how the schism which arose about the Sons of Temperance was healed.

After the Civil War there was in many of the churches a slow growth of the missionary sentiment. Some of the churches already had a prevailing sentiment in favor of missions, but there were a few who were always ready to quote the current objections and make them an excuse for opposition to active benevolence in the churches. Other churches had one or more influential members who were openly in favor of doing what they could to spread the gospel, while the great mass of the membership were at heart anti-missionary. The same was true of the Associations. In each Association there were some churches whose influence was for missionary effort, and others whose influence was equally strong the other way. But wise counsel prevailed. No effort was made to force the churches or the brethren to declare their sentiments or to make contributions before they were ready. Committees were appointed and made reports in the meetings of the Associations on the various departments of the work of missions, education, and Sunday Schools; these subjects were patiently discussed, both by the members of the Associations and by visitors; attempts were made to show from the

Scriptures the duty of the churches and the people concerning all these objects of benevolence, and to show the unreasonableness of the objections against the methods of work. More of the pastors also began to teach the churches their duty in regard to the spread of the gospel. By these means gradual progress was made. More of the churches began to take collections; the number of contributors in each church increased; the objectors became fewer in number, and their objections less influential among the people. The older Associations made steady progress and the number of avowed anti-missionary churches decreased. New Associations were formed and often started a little ahead of the older ones from which they came out.

Similar progress has been made in reference to the question of temperance. Frequent discussions of the subject have served to educate the consciences of the people. The number of moderate drinkers is steadily diminishing. There are still a few who will manufacture ardent spirits and yet desire to remain in the church. There are still some churches that will tolerate such action on the part of their members, but the number is not large and is growing less.

The schism made by political differences is practically healed. A few years after the war political animosities became less violent, men of divergent political faith entered the churches and the brethren found no difficulty in receiving them into full fellowship and recognizing them as Christian brethren. Thus they began to have intercourse and fellowship with the brethren of other churches and Associations.

Some have called the churches of these three Asso-



ciations, the Stony Fork, the Primitive, and the Mountain Union, Hardshell Baptists; but this is a mistake. Many of the brethren in these churches were anti-missionary on economic grounds, as explained above, but none of them are Hardshell. They have been slower than some of their neighbors to see the unreasonableness of their objections to the mission work; but with them also there has been gradual progress. Nearly twenty years ago, when the Elkin Association was formed several churches left the Primitive and joined the new body, thus avowing themselves Missionary Baptists. In 1886 a visitor to the Stony Fork Association announced his desire to address the body on the subject of missions. He was cordially received with this understanding, and at the proper time made a long speech to the brethren present. Most of them heard him gladly, though a few older men were less cordial. At the conclusion of this speech a collection was taken for missions. The Constitution adopted by this body at its organization mentions as one of the objects of the Association, "to supply destitution." Two or three years later, Dr. C. Durham visited this Association, and at his suggestion the body appointed delegates to the State Convention, thus publicly declaring the sympathy of the leaders of the Association with the work of sending the gospel to the destitute. In 1897 the Primitive Association was dissolved and the few remaining churches united with others in the formation of a new Association, which is fully committed to the work of missions. The churches of the Mountain Union Association have been slower in coming out boldly in favor of organized efforts for the spread of the gospel. Some of the

churches and many individual members have come out and joined in this work committed to the Lord's people; but the Association as a body still lingers on the border land. It is not improbable that the body will ultimately be broken up, some joining neighboring missionary churches and Associations, while others will become Hardshells and unite with the Mountain Association.

The present condition of these churches and Associations is hopeful. There is no serious difference of doctrine or practice. In almost all the churches the prevailing influences are openly and positively missionary. In most of the churches contributions are still small, and there are many who give nothing. It may be said by way of extenuation that in the counties below the Blue Ridge there is no "money crop." Many prosperous farmers find it difficult to raise money to pay their taxes. When they can pay their pastors in the products of their farms, as they often do, they are liberal in their contributions to this object. But when contributions must be made in money, they find it more difficult to give liberally than do the brethren in many other parts of the State where money is plentiful at certain times of the year. But many churches are striving to overcome this difficulty by more frequent collections. Many of them take collections at every meeting. Single collections are small, but the total for the year is larger than in the case of some other churches where there is more money in the hands of the people. In this way also the number of contributors is slowly growing. Continued teaching and much practice in the grace of giving will bring still greater results.

## GRANVILLE COUNTY MARRIAGE BONDS.

COMMUNICATED BY THOMAS M. OWEN.

September 30, 1766. Joseph Wade and Elizabeth Allen. Security, Ben Wade.

July, 1767. Thomas Mutter and Elizabeth Moore. Sec., Wm. Moore.

November 13, 1767. Wm. Yancey and Abigail Hicks. Sec., James Yancey.

February 5, 1768. Henry Fuller, Jr., and Mary Earl. Sec., Joseph McDaniel.

February 11, 1769. John Paine and Susannah Satterwhite. Sec., David Mitchell and John Satterwhite.

July 7, 1769. John Stainback and Pattey Davis. Sec., Robert Bird and Wm. Wilson.

September 6, 1769. John Cobbs and Mildred Lewis. Sec., Howell Lewis and John Bell.

December 22, 1769. Abraham Mitchell and Mis-senier (sic) Davis, daughter of Solomon Davis. Sec., Michael Satterwhite.

February 18, 1770. Bromfield Ridley and Frances Keeling. Sec., John Keeling and Samuel Henderson.

April 19, 1770. Charles Kennon and Mary Lewis. Sec., Joseph Taylor and Thomas Person.

March 11, 1771. William Kennon and Betsey Bullock. Sec., Wm. Bullock.

March 11, 1771. John Bullock and Catherine Lewis. Sec., Wm. Bullock.

July 15, 1771. Wm. Webb and Frances Young. Sec., Samuel Smith.

August 5, 1771. John Hunt and Frances Penn.

Sec., James Hunt. Certificate of consent by John Taylor, her guardian.

September 11, 1772. Joseph Williams, Jr., and Rebecca Lanier. Sec., John Henderson.

October 19, 1772. John Kittrell and Elizabeth Smith. Sec., Samuel Smith.

November 8, 1774. Henry Hester and Mary Graves. Sec., Robert Hester.

November 21, 1774. Wm. Glass and Amey Ragland. Sec., Ambrose Barker.

December 22, 1774. Edward Sanders and Jane Yancey, daughter of James Yancey, who gives certificate of consent. Sec., Jesse Sanders.

January 11, 1775. David Royster and Mary Daniel. Sec., Thomas Henderson.

March 19, 1775. Reuben Allen and Elizabeth Jordan. Sec., Woodson Daniel.

October 12, 1775. Robert Burton and Agatha Williams. Sec., Thomas Satterwhite. Consent given by her father, Judge John Williams, of Williamsboro.

March 24, 1778. Wm. Hicks and Elizabeth Ann Tatum. Sec., John Potter.

September 28, 1778. Richard Edwards and Martha Johnston. Sec., James Cooke.

February 21, 1779. Daniel Burford and Margaret Beaver. Sec., John Searcy.

December 27, 1779. Stephen Sneed and Mary Williams. Sec., Bishop Hicks.

January 22, 1780. Jacob Huffman and Mildred Turner. Sec., James Ney.

July 26, 1780. John Hawkins and Sally Harris. Sec., Sherwood Harris.

November 24, 1780. Samuel Jones and Ann Harris. Sec., Edward Harris.

December 8, 1780. Richardson Owen and Sarah Duty. Sec., Asa Searcy.

May 27, 1781. Thomas Berry and Mildred Allen, daughter of Wm. Allen, Sr., who gives certificate of consent. Sec., Wm. Willis.

February 5, 1782. Anthony Winston and Elizabeth Garrett. Sec., Joseph McGehee.

June 20, 1783. James Harris and Priscilla Gillam. Sec., Isham Harrison.

September 29, 1783. Nathaniel Macon and Hannah Plummer. Sec., Thomas Burton.

February 8, 1784. Young Montague and Sarah Pittard.

December 6, 1784. John Downey and Margaret Wade. Sec., Arthur Frazier.

May 27, 1785. Spruce Macay and Fanny Henderson. Sec., B. Ridley.

May 14, 1792. Samuel Hogg and Sarah Williams. Sec., W. Norwood.

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## THE BAPTISTS IN NORTH CAROLINA—FIRST THIRTY YEARS OF THE CONVENTION.

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### PART II—FOURTH PAPER.

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By J. D. HUFHAM.

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The Convention had been organized at Greenville, near the centre of the storm-area, and the first meeting, March 1831, was on the outer edge. It was at Rogers' Cross Roads, about eight miles from Wake Forest on the road from Louisburg to Raleigh. Rep-

representatives were present from churches or missionary societies in sixteen counties and funds to the amount of \$791.79 had been contributed during the year. Of this sum \$120 was for Foreign Missions, and \$174 for education. The remainder, \$495, was for State Missions.

Dr. Wait, the general agent, had preached 243 sermons and organized 31 missionary societies. In spite of all the trouble which these societies had given, some of the brethren were still clinging to them. But they were gradually to pass away and the Convention to be composed wholly of messengers from the churches. The societies which had been organized during the year were in the counties of Anson, Carteret, Chatham, Davidson, Duplin, Lenoir, Montgomery, Moore, Pitt and Richmond. The agent also reported that there were 20 churches and arms or branches of churches, some of them very small and weak, which could be relied on to aid in the work of the Convention. He was a stranger in the State. Evidently he did not know the people and he had not discerned the Spirit which was working among them. He dwelt much on the opposition and misrepresentation which he had encountered, but said also, "There are many other persons who are ready to take an active part in the work proposed. Many of them have been long waiting for an opportunity of giving their aid in connection with their brethren. It would be difficult to give an adequate description of the joy which they appeared to feel on learning that an effort was about to be made to send the gospel to the destitute in our own State, and also to aid in conveying the same treasure to distant heathen nations." The



spirit of the agent was not roseate but there was no thought of giving up. His closing advice to the Convention was to send the people "as soon as practicable not only the gospel but also correct information on all the efforts of the present day to become the instruments of saving poor sinners."

The Convention reappointed the agent: appointed also a Board of Managers. The Board selected four missionaries, designating their fields of labor. These missionaries were J. L. Warren, Eli Philips, William Dowd and Jas. Dennis, and their reports were to carry gladness to the next meeting.

Judged by ordinary standards the fruits of the year had not been very great. But they were remarkable when one takes the circumstances and conditions into consideration. There had not been time or opportunity to acquaint the churches generally with the fact or the objects and methods of the new organization. The agent was in a great measure ignorant of the geography of the State and of the localities in which the Baptists were strong. The twenty churches which he mentioned as likely to aid in the work of the Convention lay in the counties of Jones, Mecklenburg and Stokes, where the Baptists were numerically and otherwise weak. Nothing was said of the great strongholds on the Chowan, the Pee Dee, the Cape Fear and their tributaries. A man who had been reared in the State or had lived long in it would have visited these strong communities first and sought to infuse his own enthusiasm into them. He and Meredith were able, hard-working men, but they lacked the element which we now call personal magnetism, and both of them overestimated the strength of the opposition.



The second session was one of the most remarkable meetings in the history of the State, whether one considers the personnel of the body or the spirit and power which characterized its deliberations. It was held at Rives' Chapel and delegates were in attendance from thirty-one counties: Anson, Bladen, Bertie, Burke, Carteret, Craven, Chatham, Chowan, Cumberland, Currituck, Davidson, Duplin, Edgecombe, Franklin, Gates, Guilford, Iredell, Lenoir, Lincoln, Montgomery, Moore, Nash, Orange, Pasquotank, Richmond, Rowan, Sampson, Stokes, Surry, Wake and Wilkes. Of all these men, not one had come by any public conveyance. The time of railroads was not yet. The Wilmington and Weldon road was chartered in 1833 and finished in 1840; the Raleigh and Gaston chartered in 1835 and finished in 1838. From Currituck to Lincoln and Wilkes the delegates came on horseback or sulkey. And they were representative men, embodying the best thought, the spirit and purpose, not only of the Baptists, but also of the best people of the whole State. The leader of the delegation from Anson was John Culpeper, the great popular leader of the Pee Dee: ten years in Congress, triumphantly elected over all opposition as long as he would serve; sixty-eight years of age, yet without abatement of physical or intellectual vigor or of zeal for the promotion of Christ's kingdom among men. With him was his son, John Culpeper, Jr., a bright young fellow with many of his father's gifts and much of his spirit. A few years later he removed to South Carolina and filled a large and honorable place in the Baptist work of that State. To his home in Darlington the father retired when the labors of life

were ended and passed from the sweet intercourse and gentle ministries of children and grandchildren to the house not made with hands. With the Culpepers were Joel McLenden and Gilbert Townsend: McLenden still an honored name among the Baptists of Anson. From Bertie there came three laymen whom the people of the county delighted to honor. Turner Carter, still young, but already the leader among the laymen of the Chowan Association, lived in a mansion which he had built and which still stands just outside the corporate limits of Windsor. In him was realized Paul's ideal: "In business not slothful; fervent in spirit, serving the Lord." He died before he had reached middle age, and not only the Chowan Association, but the Convention also mourned for him as for a prince in Israel fallen. With him at Rives' Chapel were Lewis Thompson, of Woodville, a worthy member of a large, wealthy and influential family, and William Horne of Roxobel, who soon afterwards removed to the the southwest, and in his new home filled a good measure of success and usefulness as Baptist laborer and leader. Aaron J. Spivey was also from Bertie; a man of comfortable estate, a graduate of the State University, liberal in his benefactions and gifted with those powers of speech and graces of manner which made him the charm of the social circle and the delight of the pulpit. He was regarded by the older people as the worthy successor of Lemuel Burkitt, while the younger generation held him in loving admiration as the ideal preacher and pastor, the chosen and beloved of the Lord. Cumberland sent James McDaniel, of whom it is needless to speak, particularly at this time, Samuel Mimms,

whose fame has been overshadowed by that of his greater son, Professor Mimms, of Furman University, South Carolina; and Charles McAlister, a wealthy planter who lived four miles east of Fayetteville on the road to Clinton. The Baptists of Currituck had sent James G. Hall to be their spokesman. Like Spivey, he was a man of independent fortune and a graduate of the University, a clear and graceful writer, an earnest and forcible speaker, with the spirit and bearing which made him specially attractive to young men. It is mainly to his counsel and influence that the Baptists of North Carolina are indebted for the life and labors of John L. Pritchard. About six years after the time of which we are writing he removed to Grenada, Mississippi, and soon after the close of the Civil War died in a good old age. Foremost among the delegates from Duplin was Dr. Stephen Graham. He was the son of Dr. Chauncey Graham of Durham, Connecticut, who after serving as surgeon in the American Army and experiencing the horrors of a British prison-ship during the war of the Revolution, removed to Murfreesboro and there ended his days. Four of his children, two sons and two daughters, removed to Lenoir County. Of the daughters, Mrs. Eliza Metts, was for many years a pillar of strength to the Baptist cause in Newbern. Many of her descendants, in Newbern, Henderson and elsewhere, are walking in her footsteps to this day. Of the two brothers Chauncey became a physician and a preacher and met an early death. Stephen settled in Duplin County for the practice of medicine, and as physician and planter achieved wealth and reputation; represented the county in the Legislature,

and when the charter of Wake Forest was pending before that body, the brethren sent him with Hall and Hooper to defend the institution against the misrepresentations of its enemies. Active in all of the work of his church and of the denomination, he was at the highest point of his power and influence when he appeared among his brethren in this meeting. Of his grandsons, Capt. James G. Kenan has been sheriff of the county, and another, Col. Thos. S. Kenan, is Clerk of the Supreme Court.

With Dr. Graham and a member of the same church, was George W. Hufham, grandson of a soldier of the Revolution, son of a wealthy planter, who for some years was Chairman of the County Court, an alumnus of the University, and with one exception the best classical scholar in the body. Even at the age of four score he read the Latin and Greek authors with the ease of a young professor. He had fitted himself for the practice of medicine, but God had a nobler work for him, even the preaching of the gospel. This was his first public appearance among his brethren and was the beginning of a useful career in this State and Mississippi, which extended through a period of more than fifty years.

From Edgecombe Amos J. Battle accompanied Treasurer Austin. He was a great-grandson of Elisha Battle and a brother of Hon. William H. Battle of the Supreme Court. He was for many years a leader among the Baptists of the State. While traveling on horseback through Georgia to one of his plantations in Florida, he stopped at a country church by the roadside for his horse to rest, and as it was the day for monthly preaching, went in to hear the sermon. It

was the voice of God to his soul. He went on his way a new man, with new hopes and new aims. On his return he called at the same church and received the ordinance of baptism from the pastor whose sermon had proved such a blessing to him. On reaching home he gave himself to the work of the ministry, and for many years he was untiring in his labors. Possessed of large wealth, he used it freely for the cause which he loved. The two brick residences at Wake Forest and the first brick church of the Baptists of Raleigh, built mainly by him, are illustrations of the spirit of the man. Financial disasters coming upon him in old age, he disappeared from the councils of his brethren. He has received scant justice at the hands of the people for whom he did so much.

Chatham furnished two men of note. Daniel Hackney was long a political leader in the county and several times a member of the Legislature. He gave his closing years to the work of the ministry. Elisha H. Straughn was for many years Clerk of the Sandy Creek Association, and one of the sweetest spirits in the body. William P. Biddle and his son Samuel S. represented the Baptists of Lenoir; the latter had recently graduated from the University, and this was the beginning of a long and useful career.

Noah Richardson rose above most of his brethren in stature and moved among them like the chief that he was. In the Sandy Creek Association he was second only to McDaniel as a preacher, if indeed he was not the peer of that matchless orator. His son, Dr. James B. Richardson, who is scarcely inferior to his father, has been vastly useful as pastor of country

churches. For several years he performed herculean labor as Corresponding Secretary of the Convention which his father helped to found.

Gates County had but one representative—needed but one—Quentin H. Trotman. It was his first appearance among his brethren of the up country. Afterwards he served as pastor of the First Church, Raleigh, and then returned to his native county. He was a strong man, physically, intellectually and morally, and fearless with the courage that is often born of conscious strength. He was a reincarnation of the principles and spirit of the General Baptists of an earlier day. His Calvinism was of so moderate a type as to bring upon him the charge of Arminianism. He preached the duty of obedience so strongly that he was thought to hold the doctrine of salvation by baptism, and proclaimed the duty of believing in such way as led many to think that he belittled the work of the Holy Spirit. When blind and growing old he regretted that he had not been more careful in his statements of doctrine. He was a preacher of great power and to the last was a sort of king in all that splendid region which lies between the Chowan River and the Atlantic Ocean. Judge Albertson said that when listening to Trotman as he warmed to his subject, he felt that some one was throwing stones at him. With the single exception of Martin Ross, he baptized more persons than any other preacher that ever lived in the Chowan Association.

John Monroe was the most notable man among the delegates from Richmond County. At this meeting he was in the morning of a most gracious ministry,



which extended through a period of fifty years and grew in power to its close. With him was James Thomas, who a little later, organized the church at Lumberton while laboring as agent or missionary of the Convention. The Baptists of Sampson had sent George Fennell, one of the best beloved men in three counties. He had been a member of the Legislature from New Hanover County, and had served as deacon of his church before entering the ministry. He was the delight of the great crowds that came to hear him preach; a man of large estate in lands and slaves, he consecrated all to the service of his Master.

Wake County sent the largest and strongest delegation. At the head of them was Dr. William Hooper, a name forever memorable in the denomination and the State. John Purefoy would have occupied a larger place in the denominational thought but for his three sons, Addison, George and James. He was a descendant of the Purefoy who with Slade and others was ordered into custody in Newbern, 1740, for having presented to the court a petition on behalf of the Baptists for liberty to build a house of worship in the town. The family came in with the colony of French Huguenots that settled in Newbern in the early part of the last century. They became Baptists, and for more than a hundred years have held a prominent place in the Baptist work of the State.

James Dennis was a man of considerable wealth, living near the borders of Wake and Johnston counties—a gentle, but earnest, clear-headed man, who was greatly beloved in the circle of his acquaintance.

While traveling as missionary of the Convention during the year, he had established a church at Smithfield. Within a few years he removed to Northern Mississippi, where he closed a long career of usefulness, soon after our Civil War.

Burke, Wilkes and Lincoln, which then included Cleveland, had sent trusted men to the meeting.

Of these men five—S. S. Biddle, Hall, Hooper, Hufham and Spivey—were alumni of the State University; Thomas Meredith was a graduate of the University of Pennsylvania, and Armstrong, Dowd and Wait were graduates of Columbian College. It was indeed a notable gathering of men. They met at the beginning of a new era in the history of the State—the era of material progress. The following year the Wilmington and Weldon Railroad was chartered; five years later the Raleigh and Gaston Railroad was completed. These roads and the others which have followed, have changed the map of the State.

The spirit of the new era pervaded the meeting at Rives' Chapel. The opposition was scarcely mentioned save in the report of the general agent. The spirit of the body was confident: its purpose, to carry forward the work on a large scale. They projected a newspaper, which appeared as a monthly journal called "The Interpreter" in January of the following year, and in 1834 became the "Biblical Recorder." An able committee, with Dr. Hooper as Chairman, advised the establishment of a Manual Labor Institute, a few miles from Raleigh, and out of it came Wake Forest College. They determined, as a settled policy, to encourage the building of churches in the

towns. One hundred dollars was appropriated to aid the church in Wilmington, and special mention was made of Raleigh, Edenton and Halifax. Manifestly the general agent had been discouraged, and so resolutions were unanimously adopted, praising his work and reappointing him to the same position. The following year he retired from it to become the head of the educational work of the Baptists of the State. An able Board of Managers was appointed. The distribution of tracts and religious books was commended, and a favorable report on Temperance was adopted. Special attention was given to Sunday Schools.

The spirit of the body had been lofty and earnest from the beginning. It deepened as the delegates conferred together about the religious needs of the State and of the world, and on Sunday morning culminated in the beginning of the greatest revival known in the county since the days of Shubael Stearns. The religious exercises commenced at an early hour. A great crowd had assembled in the grove to hear the preaching of the Word. Meredith and Armstrong preached first; strong, able sermons. They were followed at 11 o'clock by James McDaniel. He was at his best. The excitement in the vast assembly was so great that he had to pause more than once for quiet to be restored. He closed with an invitation to those who, wishing to lead a better life, were willing to ask for the prayers of God's people. A great crowd came. At night the venerable John Purefoy preached; George M. Thompson followed, and the interest was unabated. Under circumstances like these, the business of the Convention was carried

on through Monday and until 12 o'clock Tuesday. Naturally, when the hour of adjournment came, the delegates gave each other the parting hand with tears of mingled sadness and rejoicing. As they traveled home in groups towards the mountains and the sea their hearts burned within them as they talked together of the things which they had heard and experienced, and of the things which lay before them. The revival meetings continued after the adjournment of the Convention and made the church one of the strongest in the Sandy Creek Association.

This session of the Convention had the elements which were lacking in the first—confidence, enthusiasm, clearness and breadth of view, and definiteness of aim, with the consciousness that the masses of the denomination were with them. It settled also the permanence of the Convention. Thenceforward the opposition became a passing shadow. The policy and the methods of the body were likewise fixed. There were changes in minor matters of detail, but the general plan, even after 67 years, remains the same. The first movement toward organization was in the interest of Foreign Missions. But as it went forward the brethren found that as in apostolic times, Foreign Missions must rest on State Missions as a basis, and these two departments of labor went forward hand in hand. It was also discovered that there was an alarming amount of illiteracy in the State.

Even as late as 1850, when the common schools had been in operation ten years, one white person of every seven, over twenty-one years of age, could neither read nor write. The importance of education was felt and acknowledged, and so they pressed the work of

Sunday Schools and founded the college. Men could be interested in spreading Christ's kingdom on the earth, only as they were acquainted with the facts, and so the religious newspaper was founded. The manufacture and use of intoxicating liquors were common in every part of the State, and the churches were greatly troubled by disorders arising from these things. The promotion of temperance became an important object of the body. After mature deliberation, it was decided that a general agent, whom we call Corresponding Secretary, was an essential part of the working force of the Convention. To this office they have always appointed the best man among them; Samuel Wait, John Culpeper, James Thomas, Yarbrough of Milton, B. F. Marable and A. J. Emerson having filled that office prior to the Civil War. It is very laborious even now, with all our facilities for travel and correspondence, but vastly more so then, when the agent must travel by private conveyance. In 1834 John Culpeper, then in his seventieth year, traveling in his sulkey, visited churches in Richmond, Robeson, Brunswick, New Hanover, Columbus, Onslow, Lenoir, Greene, Edgecombe, Nash, Johnston, Wayne, Sampson, Mecklenburg, Cabarrus, Rowan, Davidson, Moore, Bladen, Chatham, Wake, Granville, Person, Caswell, Rockingham, Stokes, Ashe, Wilkes, Iredell and Anson. He traveled three hundred and fifty days, preached two hundred and thirty-three sermons, aided in administering the Lord's Supper six times, assisted in three ordinations to the ministry, and attended four protracted meetings. He ascertained that there were in the State nineteen Associations which were cooperating with the Conven-

tion, and in those Associations four thousand two hundred and seventy-eight had been baptized. The same year James Thomas traveled four thousand miles visiting most of the towns, villages and churches in forty-four counties, preaching upwards of four hundred sermons. He organized four new churches, one of them at Lumberton, which speedily grew from twenty-five to eighty members; baptized sixty-four persons; distributed one hundred and twenty-thousand pages of tracts; sold one hundred and fifty copies of Dossey's Choice, the Baptist hymn-book of that day, and assisted in organizing five Sabbath Schools. He and Culpeper both reported encouraging progress in every part of the State which they had visited.

Humphrey Posey, the great Baptist leader in the counties west of the Blue Ridge, traveled as agent of the Convention three months, without charge. He reports that he met with no opposition, but on the contrary a cordial reception by the brethren everywhere. The report of John Armstrong, Secretary of the Convention for that year, was radiant with hope. The contributions for the year had been for State Missions three hundred and six dollars; Foreign Missions four hundred and thirty dollars; education three hundred and sixty-nine dollars.

The Board of Managers at first had charge of all the work of the Convention. It had no permanent location, but met quarterly in different parts of the State. Milton was selected as the first location, then Raleigh, then Wake Forest, then Raleigh again, which is still its home.

The experiment of three boards—one for Foreign Missions, one for State Missions and one for Educa-



tion, was tried for a little while, and then the present plan was adopted of a Board of Missions and Sunday Schools at Raleigh, and a Board of Education at Wake Forest.

The aim of the Board, steadily pursued through all the years, was to stimulate the ministers and churches in every part of the State to increased activity and liberality, to aid feeble churches at important points and to occupy sections of the country which were destitute of Baptist preaching. The policy of establishing or aiding churches in towns was steadily adhered to, and it has borne most gracious fruit. From Wilmington to Weldon, and from Edenton to Charlotte and Asheville most of the churches in the towns, and especially of the newer towns, have owed much to the liberal aid extended to them through the Convention. The money for this purpose came mainly from the country churches, and it is creditable to them that they never wearied of giving for the establishment of churches in the towns.

The work of the Convention was greatly hindered by the extent of the territory and the lack of facilities for travel. For twenty years most of the delegates made their journeys to the Convention on horseback or in sulkeys. On this account the sessions of the body were at first held mostly with country churches. Raleigh, Wilmington, Greenville, Edenton would have entertained the body, but in those places there was lack of accomodation of so many horses. It was soon found impracticable for delegates west of the Blue Ridge to attend the sessions of the Convention; and so in 1844 a resolution was adopted, advising the organization of the Western

Convention, auxiliary to the older body. This organization took place at Boiling Spring Camp Ground, Henderson County, August 30, 1845. Delegates were present from churches in three Associations: Salem, Tuckaseige and Valley River. In this movement James Blythe, of Henderson was the leading spirit. He was a man of good business education, a fluent and attractive speaker, and of great personal popularity. For many years he was Clerk of the County Court and once was a member of the Legislature. His name is deservedly held in honor among the Baptists of the West. Thomas Stradley, though not present at the organization of the Western Convention, was for many years a prominent figure in its deliberations. He came of a remarkable family. Three brothers, Peter, James and Thomas, emigrated from England many years ago and settled in Western North Carolina. Peter lived at Flat Rock, three miles from Hendersonville. He was Superintendent of the Baptist Sunday School in the latter place, and never failed to attend until the infirmities of age made it impossible. He was never known to ride or drive a horse or mule. In walking to Hendersonville to conduct his Sunday School he had to cross Mud Creek, a wide and sluggish stream, which he waded when it was in flood. His repugnance to riding or driving a horse was invincible. He was a man of pure and blameless life and died at a very great age, beloved and honored by all who knew him. James, another of the three brothers, settled in Asheville. He was one of a contingent of skilled artificers furnished by the English government for the manufacture of gun carriages in Blucher's army in the wars against Napoleon, and was with the armies of the allies when

they entered Paris on the downfall of the Empire. After this stormy entrance into active life he lived peaceably and quietly in Asheville for many years, plying his trade as wheelwright and wagon-maker. Thomas, the third of these brothers, purchased the farm of Governor Swain, five miles from Asheville. It is a beautiful place in a cove of the mountains, Beaver Dam Creek running through the farm. Here "Father Stradley," for so the people delighted to call him, lived nearly half his life, and died in great peace a few years ago, having nearly attained his hundredth year.

Soon after his settlement in Buncombe County, he felt himself called to build a Baptist church in Asheville. He purchased a lot and erected a neat brick building, becoming personally responsible for the cost. He made collections among the Baptists from Charleston to New York, but as late as 1875 the building was cumbered with debt. In that year he retired from the pastorate, and Dr. John Mitchell became his successor. In two years the debt was paid off, the property was greatly improved and the church entered on a career of uninterrupted prosperity. During the pastorate of Dr. W. A. Nelson, some years later, the property was sold and the splendid edifice in which the Baptists now worship was erected.

Father Stradley often attended the sessions of the State Convention, and his name should be held in grateful remembrance by the Baptists, not only of Asheville, but also of the whole State. One of his sons, J. A. Stradley of Oxford, has long held a high place among the ministers of our Convention. The Baptists of the West early devoted their attention to the matter of education. They founded Judson Col-

lege, Hendersonville, and erected a substantial building of stone. The institution was well patronized at different times, but debts had been incurred in the building of it, and finally it passed out of the hands of the Baptists. They were more fortunate at Mars Hill, eighteen miles northeast of Asheville, and eight miles from Marshall. A beautiful property was purchased and a large brick building was erected. The school, with a few interruptions, has been prosperous. It flourished greatly for three years under the management of Thomas M. Hufham and John E. White. It still prospers under the management of J. R. Moore, and appears to have a future. The brethren seemed to regard a newspaper as a necessity to the interests of the Western Convention, and the experiment was made several times without success. N. Bowen published the "Cottage Visitor," at Hendersonville, for several years, but it went down. Nelson, J. E. Carter, J. A. Speight and others have conducted Baptist newspapers in turn, but the enterprise has never been profitable or permanent. Last year the Convention, which was organized as an auxiliary fifty-four years ago, decided to return to the parent body. Delegates from that section attended the session of the Baptist State Convention at Greenville, and during the present year the body will meet in Asheville. This union was a thing which thoughtful men foresaw as sure to come on the completion of the railroads running through the State. The Western Convention was suggested by our fathers as expedient for those early days. It answered a noble purpose, but the necessity for it no longer exists, and its dissolution will promote the prosperity of the Baptists throughout the whole State.

The demands of Wake Forest upon the denomination, serious at first, increased every year. A Bible Society in connection with the Convention was established, and also a Tract and Publication Society to co-operate with the Publication Society of the Southern Baptist Convention.

In the multiplicity of these home enterprises the interest in Foreign Missions was in danger of waning, but in 1846 an event occurred which restored it to its old place in the hearts and thoughts of the North Carolina Baptists. In October of that year, during the session of the Convention in Raleigh, Matthew T. Yates was ordained to the work of the ministry that he might go to China as a missionary of the Southern Baptist Convention. The Raleigh Association, of which Dr. Yates was a member, pledged itself to pay his salary, and for four years the pledge was promptly redeemed. Later there was a falling off in the amount of contributions, but the Central Association, which had come out of the Raleigh, made up what was lacking.

Dr. Yates and his wife sailed from Boston in April, 1847, for China, and arrived in that country in September. With great ability and perfect singleness of heart, he devoted himself to the work among the Chinese. While cut off from communication with this country during our Civil War, he purchased some vacant lots lying outside the city walls of Shanghai, and the subsequent increase in the value of the lands made him a rich man. But wealth seemed only to enlarge his zeal and his opportunities for usefulness. At the time of his death, 1887, he was regarded as the ablest American missionary in the Celestial Empire.



We have become familiar with the spectacle of our young men and women going out to preach the gospel in heathen lands, and it ceases to impress us. It would be difficult for us now to understand the effect which the news produced on the North Carolina Baptists of that day, that one of their number had gone to become like Paul, an Apostle to the Gentiles. In a public address of great power in 1805, Martin Ross had exclaimed, "Why should it be thought incredible that God should raise up among us one of our own number, a man like unto ourselves to carry the light of the glorious gospel to nations that now sit in darkness and the shadow of death?" It was what he and others had been praying for. After forty years the prayer was answered.

The object of the Convention had been to stimulate and unite the Baptists of the State in missionary labor; and from the meeting at Rives' Chapel, it was made more apparent year by year, that the effort had been successful. Pastors returned to the old practice of evangelistic labor and held meetings in destitute neighborhoods, where the fruits appeared in new churches; Sunday Schools were multiplied and made more efficient. They not only prepared the way for the common schools, but in many instances gave the rudiments of education to pupils who never would have received it otherwise. The churches themselves grew steadily in activity and liberality. Many of the Associations adopting the methods of the Convention, conducted missionary labor on an extensive scale through boards of their own. They took up collections for State Missions as conducted by the Board of the Convention, but the amount was small as com-



pared with their gifts for the work within their own bounds. The Union, now the Eastern, Association was specially successful in the enterprise. One year they raised and expended two thousand dollars, employing seventeen missionaries in their borders. This success was due in part to the men who for many years had charge of the work. Benjamin Oliver was Chairman of the Board. He was the younger son of Francis Oliver, who was the third pastor of the old church at Bear Marsh, Duplin County. While he was not indifferent to any department of Christian labor, he was especially interested in the effort to plant churches in the destitute portions of the Association. His liberality to this cause was limited only by his ability. Capt. Charles D. Ellis, a deacon of the First church, Wilmington, was Secretary and Treasurer of the Board. He was a man of sterling integrity, well-known and influential in business circles. He gave much of his time and of his means to the work. Associated with these were D. J. Middleton, Laban Carroll and Hinton E. Carr, all of them men of substance and of high standing in the Association. The Cape Fear Association, led by Haynes Lennon, a man of remarkable executive talents, conducted the work on a larger scale and with a greater degree of success. Other Associations pursued the same plan. It was thought by some that this was a tendency to disintegration, and was a hindrance to the success of the Convention, but it was a mistake; the movement by Associations acting separately was a result of fresh spiritual life and was a necessary step towards the larger cooperation which afterwards prevailed, and there was steady growth in the denomination through-

out the State. When the Convention was organized in 1830, the Chowan Association had thirty churches with thirty-one hundred members.

In 1850 there were forty-five churches with seven thousand and nine hundred members. In 1860 there were fifty-two churches with ten thousand eight hundred. The increase was perhaps greater in that Association than any other save the Beulah, the Union and the Cape Fear, but there had been increase everywhere. Along with this external prosperity, there was great harmony of doctrinal views. Campbellism, which created so much stir and caused so much division in other States, affected the North Carolina churches but little. Soon after the organization of the Convention, Mr. Campbell passed through the eastern part of the State, spending some time in the Chowan Association; but not a church followed him, and only one was agitated to any serious extent by his teachings or his personal influence. This was due in large measure to the clear head and great personal influence of Quentin H. Trotman. In Beaufort and Pitt counties the teachings of Mr. Campbell took root, but in the former there were few Baptists and in many portions of the latter Hard-Shellism held sway. What is known as the Old Landmark agitation which wrought so much mischief elsewhere, affected this State but little. Of course the doctrines were discussed freely and often, but they soon passed from the minds of men or were remembered only as things which had had their day.

At the close of 1860, when the clouds were gathering into the storm of our Civil War, the prospects of the denomination were bright, even beyond the ex-

pectations of those who thirty years before founded the Convention. Wake Forest College seemed after twenty-five years of peril by debt, at last to be beyond the reach of financial embarrassment. Under the agency of Dr. John Mitchell, the subscriptions for the first endowment were all taken in 1857, and in 1858 he collected the first installment due on the subscriptions. The work of collecting the balance was being pushed as the installments became due. In Murfreesboro, under Dr. Hooper and Dr. McDowell, the Female Institute was prospering beyond all precedent. Under President Mills, the Female College at Oxford was receiving a large patronage. The high schools which had been founded in many Associations as feeders to Wake Forest were increasing in strength and popular favor. The Biblical Recorder, with Dr. J. J. James as editor and proprietor, had become a profitable investment to him, an educator to the people and an inspiration to all the workers of the denomination. President Wingate had risen to fame as the great preacher, educator, leader of the denomination, beloved by all classes throughout the State. In Raleigh Dr. Skinner had led the Baptists out of the house which had been built by Amos J. Battle into the large and imposing edifice which they now occupy. He was also carrying forward with characteristic energy and liberality an enterprise which was merely an anticipation of the Baptist Female University of the present day. The conception was splendid, worthy of the man and of the denomination; pity, we say, as we think of it, that the plan could not be realized. In Wilmington John L. Pritchard with the church united for the first time in many

years, was laying the foundation of the beautiful and costly church which is his monument—monument also to the liberality and energy of Deacon George R. French, who carried forward the enterprise to completion, when his pastor had fallen on the field of duty in the yellow fever epidemic of 1862. In Fayetteville Dr. McDaniel, at the height of his popularity and usefulness, was leading his people from victory unto victory. In Goldsboro, Newbern, Greenville, Edenton, Hertford and Elizabeth City, the cause was flourishing. The Associations were planting churches rapidly in the country districts, while the Convention was occupied mainly in looking after the towns. Dr. John Mitchell was missionary pastor at Greensboro and Hillsboro. In Charlotte Dr. Richard H. Griffith, with the Convention aiding him, was pushing forward the work which had been commenced by Robert B. Jones. In Washington, Wilcox was working heroically in a difficult but promising field. In Asheville, Thomas Stradley was carrying the burden of his unfinished house of worship. Everywhere the denomination was harmonious, earnest, aggressive. The skies were radiant with the glory of good things to come. Upon all this fair scene the storm of Civil War fell and desolation followed.

## NOTES, QUERIES AND CRITICISMS.

CONDUCTED BY T. J. TAYLOR.

This department is intended for popular use. We shall be glad to have all who are interested in North Carolina history use it freely for historical notes and incidents, for questions of general, local or personal interest, and for criticisms and corrections of any matter appearing in these Papers. Here will also appear those shorter papers and reminiscences which require but small space.

### Correspondence Between the Chowan and Kehukee Asso- ciations.

In 1842 the Chowan Association addressed a letter to the Kehukee Association requesting that a committee be appointed by each of these bodies to confer for the purpose of bringing about a reconciliation. This courteous and brotherly request was at first treated by the Kehukee Association with contempt, but in 1843 a committee was appointed to reply to it. This they did in a letter which showed their unwillingness to seek a scriptural basis of fraternal intercourse with their brethren from whom they had withdrawn themselves in the spirit of the heretics mentioned in 1 John 2. 19.

The reply of the Chowan Association to this letter is an able piece of historical writing. The two letters bound together contain a valuable bit of Baptist history.

There are many papers equally valuable hidden away in rubbish. Search them out brethren and send them to us.

Who will furnish us a copy of the History of the Catawba River Association compiled by Elder E. A. Poe?

### Doctrinal Preachers.

The preachers who laid the foundations on which has arisen the great Baptist denomination of this State were for the most part great doctrinal preachers, and on our distinctive principles they often preached, and

their distinctive doctrinal preaching instead of driving the people away from us, converted multitudes to our doctrines.

That unique character, James Alonzo Webb, otherwise known as the wandering pilgrim, devoted himself to preaching distinctive Baptist doctrines, and as a result multitudes were baptized in Lincoln, Cleveland and Rutherford counties. Elder R. B. Jones pursued a somewhat similar course in the valley of the Catawba, and many of the best people hitherto opposed to Baptists were converted to our faith and united with our churches.

Queries.      "When was the town of Greenville established?"

The county of Pitt was cut off from Beaufort in 1760, and it was ordered that the court-house, jail, pillory and stocks be built on the land of John Hardy on the south side of Tar River, near Hardy's Chapel. John Hardy, John Simpson, William Spier and Isaac Buck were appointed commissioners to have the buildings erected, a poll tax of fifty cents on each taxable person in the county being ordered for that purpose, the tax to stand for two years. In 1771 a town was established on the land of Richard Evans on the south side of Tar River. Wyriot Ormond, Richard Evans, Charles Forbes, Henry Ellis and George Evans, "Gentlemen," were appointed commissioners to lay out a hundred acres at and adjoining the river; same to be laid off in lots of a half-acre each, with convenient streets and church and market. The town was to be called Martinboro in honor of Gov. Josiah Martin who in June of that year, 1771, succeeded Gov. Tryon. By act of the Legislature, 1786, which act was ratified January 6, 1787, the name of the town was changed from Martinboro to Greenville. *Davis' 2nd Revisal. Martin's Statutes.*

J. D. H.



“When was the Baptist Church at Greenville organized?”

In 1827. In October of that year it was received into the Neuse Association as a newly organized body. Thomas D. Mason was active in the organization and was the first pastor. The same year he organized another church a few miles below Pactolus on the road to Washington. It was known as Grindall Creek. In the bitter controversies of the time it soon fell in pieces. It is now represented by the Missionary Baptist church of Pactolus and the Hardshell Baptist church of Briery Swamp. They are a few miles apart and neither of them is very strong. Of Mason but little is known. He was a native of Chatham. There is a tradition that he was a handsome man; that he was a teacher of vocal music, and that he removed to one of the Southern States soon after the organization of the Baptist State Convention.

The oldest Baptist church in Pitt County, of which there is any certain information, was at Red Banks. The exact date of the first organization can not now be ascertained, but it was about the middle of the eighteenth century. Dr. McAden, Presbyterian, preached there on his first journey through the State in the spring of 1756. It was reorganized 1758, after the plan of Vanhorn and Miller. About four miles from Greenville, on the road to Halifax, is a strong church of the Hardshell persuasion. It was organized 1795, having previously been a branch of the church at Flat Swamp, Martin County.

J. D. H.

**The Oldest  
Known Baptists  
Document.**

The following important document was discovered among the court records and copied for us by Mr. J. R. B. Hathaway, of Edenton, one of the most enthusiastic antiquarians. He lives in a section rich in the antiquities of this State. We shall be glad for

him to use our pages in making public such discoveries as are interesting to the people of North Carolina: To the worshipful Court of Pasquotank Precinct, now sitting.

The Honorable Petition of us the subscribers, Humbly sheweth: that whereas there is gather<sup>d</sup> a Congregation of the People call<sup>d</sup> Baptis gather<sup>d</sup> in this Precinct, meeting together In ye Dwelling House of William Burges on the North side of Pasquotank on the head of Ramonds creek; he. ye said Burges, having granted same for use of ye said meeting: We Pray ye same may be recorded, and we y<sup>r</sup> humble Petitioners in duty bound shall pray.

WM. BURGESS, PAUL PALMER,  
FRANCIS BROCKIT, THOMAS HERENTON,  
WILLIAM JONES, PHILIP TORKSEY,  
ROBERT WASSON, CHARLES LENBROUGH.

Notes on the  
Warren County  
Marriage Bonds  
in the last  
number.

It may not be without interest to give a few facts, recently learned, in reference to some of the names in the Warren County marriage bonds printed in the last issue.

1. Anne Thornton, who married Major John Ogilby June 3, 1769, was born December 8, 1750, and died September 6, 1818. She was the daughter of John and Sarah (*Eaton*) Thornton, and the granddaughter of William and Mary (*Rives*) Eaton, all of whom were early settled in Granville County. William Eaton was the recognized head of county affairs from its formation in 1746 to his death in 1759. John Thornton belonged to the Virginia family of that name, and died in 1755. The inventory of the estate of "John Thornton, Gent, late deceased," made by Robert Jones, Jr., (his brother-in-law and at one time King's attorney) shows an estate remarkable for the period, and the most elegant up to that date in the county records. Some of the items are: Five beds and furniture, six leather chairs, ten rush-bottomed chairs, three walnut tables, eighteen knives and forks,

one ladle, two damask tablecloths, one set of tea ware, silver spoons and sugar tongs, coffee and custard cups, four punch bowls, two chafing dishes, five candlesticks, etc. The Ogilby descendants are numerous.

2. Robert Jones, who married Anne Christmas, was the son of Edward and Abigail (*Susan*) Jones, a brother of Priscilla, wife of Gideon Macon. His wife, Anne, the widow of John Christmas, was the daughter of William Duke, one of the very earliest settlers in upper North Carolina. The wife of William Duke was a daughter of Thomas Edward Greene. By her first husband, John Christmas, she had three children; and by her second, Robert Jones, she had five, and among them William Duke Jones, of Warren County, whose son, J. S. Jones, was late Sheriff of that county.

T. M. OWEN.

## OUR BOOK TABLE.

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In this department will be noticed from time to time such books as shall be sent us for that purpose, except such as we may exclude in the exercise of our discretion. We shall be pleased to have publishers send us such publications as appeal to intelligent, thoughtful people. We can do them no good by noticing those of any other character. We are concerned to stimulate a deeper interest in historical studies, and shall take very great pleasure in calling the attention of our readers to work along this line.

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It is gratifying to note a disposition to gather in permanent form the materials of North Carolina history. Mr. W. J. Peele has done the State a conspicuous service in editing a choice selection of memorial addresses, etc. *Lives of Distinguished North Carolinians, First Series*. North Carolina Publishing Society, Raleigh. The selections include the names of Davie, Macon, Murphy, Gaston, Badger, Swain, Ruffin, Bragg, Graham, Moore, Pettigrew, Pender, Ramseur, Grimes and D. H. Hill. Specimens from the writings of nearly all are also given, with portraits. The editor, however, fails to note that the portrait of Macon is a fancy sketch. They are beyond question names worthy of all honor. We would be glad to add other names to the list, but would take none from it.

The peculiar value of the addresses is that their authors were in nearly every instance in close touch with the men of whom they wrote and with the public affairs of their day, and their judgment of the men and events may be taken as true to nature.

The introduction is by Mr. Peele. It deals largely with the false coloring given to Southern history by late writers, in respect of the Civil War and its causes and effects. He writes with partisan warmth, and we are not prepared to say that the time for such warmth has passed, when it is possible for the author of *Southern Statesmen of the Old Regime* to be selected as commencement orator for a North Carolina College. That Mr. Peele's ideas are the subject of

some pretty sharp criticism, is all the better if it shall lead some to seek the truth before they condemn him. We earnestly desire for the book such sale as shall justify another volume. It is well printed on good paper and bound in five styles at prices ranging from \$2.00 to \$3.00. We join the publishers in recommending the best cloth binding at \$2.50.

We have heretofore noticed three volumes of "The Baptist History Series" now in course of publication. The fourth is now before us. *A History of the Baptists in the Southern States East of the Mississippi*. By B. F. Riley, D.D., American Baptist Publication Society, Philadelphia. It has given us pleasure to commend the volumes of this series. For the great body of intelligent Baptists who wish a general knowledge of the denominational history, we know of nothing so good. We will not say that Dr. Riley's book is the "best of the lot," but in the Southern States east of the Mississippi, it will surpass all the others in interest. It is more than an outline, for it deals somewhat at length with denominational movements, yet it is sparing of the details of local history. Dr. Riley indicates the plan of the book, when he says, "the history has been gathered around the most eventful epochs or periods that have distinguished the annals of the Baptist denomination in the older States of the South." His recognition of North Carolina's part in the denominational life of the Baptists is in striking contrast with Dr. Newman's narrative. He says: "It has usually been assumed that the North Carolina Baptists were emigrants from Virginia, when, for reasons already given, a reversal of the presumption would be more credible. For from the period when the church was established upon the Chowan to 1755, a period of twenty-eight years, the prosperity of the North Carolina Baptists was phenomenal. They not only grew rapidly in numbers, but they were remarkably aggressive. During the same period the Baptists of Tidewater, Virginia, were

a struggling and unprogressive folk." Again, "Under the leadership of Shubael Stearns and Daniel Marshall, North Carolina became the centre and power of influence of the great movement for liberty on the part of the Southern Baptists. This spirit of freedom which came to pervade the ranks of the denomination throughout South Carolina, Georgia, Virginia, Kentucky and Tennessee emanated from the counties of Guilford, Randolph and Orange in North Carolina where lived and labored Daniel Marshall and Shubael Stearns." We are grateful to Dr. Riley for this recognition of the service of our fathers. It is the more grateful because it is not given at the expense of our brethren of other States. They too have wrought worthily and have received their due meed of praise. We have been fellow-workers and Dr. Riley has discovered that truth. The book has its defects, but its merits greatly outweigh them. It ought to be in every church and Sunday School library, and every intelligent Baptist will wish it. Its price is \$1.25, or the set of five volumes for \$4.50.

The most prolific writer on North Carolina history in recent years has been Dr. Stephen B. Weeks. His latest contribution is *The Beginnings of the Common School System in the South; or, Calvin Henderson Wiley and the Organization of the Common Schools of North Carolina*. Government Printing Office, Washington. This is a chapter from the report of the United Commissioner of Education for 1896-'97, and is easily the most comprehensive and thorough work along this line ever attempted in North Carolina. Its opening sentence, "North Carolina was the first of the Southern States to work out a good system of common schools," appeals to our State pride, and puts us in a good humor for what follows. So far as written or printed records go it is exhaustive. Of the underlying influences and conditions which made Dr. Wiley's success possible, little is said. Indeed he is spoken of as a guide to the schools "to public sentiment and to the Legislature, with no guide



or support for himself in the community," etc. We do not consider this a just estimate of the situation. Dr. Wiley, in view of the appalling difficulties in his way, may have very naturally supposed that he stood alone, but he was, himself, a product of conditions which had ripened for his work. We suppose copies of the report may be obtained from the Bureau of Education, Washington.

The Baptist Hymnal has been since 1883 the almost unrivalled favorite hymn book for Baptist churches. *Sursum Corda*, American Baptist Publication Society, Philadelphia, is a new candidate for public favor. It is edited by E. H. Johnson, D.D., with Rev. E. E. Ayers associate. It is intended to be an advance upon the Hymnal, in meeting the wants of the growing number of churches which demand a hymn book combining the old standard and classical hymns and tunes with the "richer music and hymnody of recent years." Very little space is given to music of the Gospel Hymns order, for which we are grateful. It is full of choice hymns and rich music, and will appeal strongly to those who know and love good music. The Publication Society has shown highly commendable enterprise in keeping abreast of the best musical taste of the denomination. In its mechanical features the book is characteristic of the good work for which the Society is noted.

Superintendent Mebane has violated precedent in the *Biennial Report of the Superintendent of Public Instruction of North Carolina for the Scholastic Years of 1896-'97 and 1897-'98*. It is a large book of some 950 pages. In addition to the usual matter embraced in such reports, he says, "I have attempted to secure valuable historical information pertaining to public schools, city schools, private schools, academies and colleges." Dr. Gilman, of Johns Hopkins, is quoted as saying: "Underlying all our deficiencies there is want of organization and correlation. \* \* \* We lose now a great deal of time at every transfer sta-

tion. Every higher grade blames the lower for not affording better preparation." Mr. Mebane's work will go far to make a reorganization of this work in North Carolina possible. Nowhere has so much information been brought together about our schools. The book compares favorably with the great reports of the United States Bureau of Education. We have no "Personal" column, but will be pardoned for saying that Superintendent Mebane's administration of his office, under difficulties which perhaps no man since Wiley has experienced, has been upon so high a plane as to be worthy of special note.

Rev. J. A. Campbell, Principal of Buie's Creek Academy, has published historical sketches of *Friendship Baptist Church* and *Hector's Creek Church*, both in Harnett County. The work is well done. The example is a good one for brethren elsewhere to follow. We thank brother Campbell for copies of the Little River Record, containing these papers.

Brother Henry Sheets proposes to publish at once in his paper, *The Church Worker*, the proofs that Gen. George Washington was baptized by immersion by his Baptist Chaplain, Rev. John Gano—once pastor in North Carolina. If the evidence was not at least worthy of attention brother Sheets wouldn't publish it.











# NORTH CAROLINA BAPTIST HISTORICAL PAPERS.

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## THE BAPTISTS IN NORTH CAROLINA JOURNALISM.

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### PART II—FIFTH PAPER.

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J. D. HUFHAM.

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When, in 1850, Colonel Wheeler, the historian, prepared a list of the newspapers published in North Carolina he made no mention of the *Biblical Recorder*, though it was then seventeen years old. In 1881 Governor Holden delivered an address before the Press Association of North Carolina, in which he treated with fairness, sometimes with eloquence of the editors of the State and their work. He was specially liberal in his treatment of the newspaper men of Raleigh. But he made no mention of Meredith and his work though they have outlasted all the others. Of the newspapers which were published in the capital city when the *Recorder* took its place among them not one now exists. And of all those which at that time were published in other parts of the State few if any are now alive. Gales and Lemay, Gorman and Spelman, Syme and Holden are scarcely

remembered as newspaper men. But Meredith is still a household name in every part of North Carolina. Even the names of *The Wilmington Journal*, *The Raleigh Standard*, *The Raleigh Register*, *The Spirit of the Age*, *The Weekly Post*, *The Fayetteville Observer*—these and others of that period are remembered only by the older people or such as are antiquarian in their tastes and habits. The *Biblical Recorder*, after sixty-six years, has lost none of the vigor and aggressiveness with which it started, and nothing of the popular enthusiasm which marked the earlier years of its history. Of this journal, its editors and its influence the present paper will treat.

Thomas Meredith, the founder and for seventeen years the editor of the *Biblical Recorder*, was a native of Pennsylvania. He was the son of a substantial farmer in Bucks County, born July 7, 1795. In 1816 he graduated from the University of Pennsylvania and the same year was licensed to preach by the Sansom Street Church, Philadelphia. A year was given to the study of Theology under the direction of his pastor, Dr. William Staughton, and then he came South, reaching Edenton towards the close of the year 1817. He was fortunate in the time of his coming. The movement to organize in behalf of Foreign Missions, started by Martin Ross in 1803, had been steadily increasing in scope and power; and Ross himself was in the fulness of his fame and influence as the leader of the Chowan Association. He had been instrumental in its organization and under the guidance of his clear head and strong hand it had already become the most influential body of Baptists in the State. Meredith passed his house on the way

out from Norfolk and a friendship commenced between them which was broken only by death. Ross was at this time 55 years of age and Meredith was 22. There are few things in the history of the denomination more touching than the devotion of these two men to each other. The meeting between them marks the beginning of an era in the Baptist history of North Carolina. Ross was one of the handsomest men of his time, with a face of classic beauty yet full of strength, and a frame of remarkable symmetry, developed and hardened by his early experience as a soldier of the Revolution and thirty-three years of active work in the gospel ministry. There was in his face and bearing not only the mark of a lofty spirit, but also of a capacious and well-trained intellect. He not only kept in touch with the men and measures of that stirring period, but also found time for reading and study. His sermons were extemporaneous, though carefully prepared, and his mind was stored with the best thoughts of the great theological writers. In the brilliant autumn of life he seemed to feel that an early winter was awaiting him, and he was looking forward anxiously to the dangers which threatened the churches. To him, this earnest, handsome young man, fresh from the city and the university, seemed a gift from God sent in answer to his prayers for a teacher and leader of the people. And Meredith recognized his superior in the man before him. In the new country to which he had come, with its strange ways and people, he had found what he sorely needed, a wise and faithful friend, counselor and guide. On the one hand, there was the spirit of a

proud and gracious father; on the other, the admiration and loving reverence of a son.

Meredith was fortunate in the place to which he came as well as the time of his coming. Edenton was not only beautiful for situation, but was still the social, intellectual and financial metropolis of the northeastern counties. It had been the seat of government for many years in colonial times. Its streets had been made vocal by the profane and obscene cries of the quarrel between Governors Everard and Burrington. It had been convulsed by the throes of the struggle between Miller and Durant and had passed through the fever of the strife of fifteen years (1701-1715), which resulted in the nominal establishment of the State Church. Not far away Edward Moseley had settled on his coming into the State, and the beautiful plantation still bears his name. The homes in which Governors Eden, Pollock and Henderson Walker lived and died were but a few miles distant. It had witnessed the rise of James Iredell from the raw English youth, Clerk of the Custom House, to the Supreme Bench of the United States. Gov. Samuel Johnston was for many years a familiar figure on the streets. The whole place was full of the memorials of faded hopes and perished schemes, which fell to the ground when the people cast off the authority of England. It had been the seat of power under the Proprietors and then for a time under the Royal Governors. In no other part of the colony were the strength and influence of the State Church so great: not even in New Berne after it had become the seat of government. These things were still there, though a diminishing quantity on the arrival of Mere-

dith. Baptist principles which were strongly entrenched at Yeopim, five miles distant on the road to Hertford, had been slowly leavening the public opinion of the town.

In 1817 James Iredell, afterwards Governor, represented the town in the House of Commons of the State Legislature. The same office had been filled by a succession of men who occupy a large place in the early history of North Carolina: Joseph Hewes, one of the signers of the Declaration of Independence; Hugh Williamson, the historian; William Cumming, the able lawyer; Stephen Cabarrus, Revolutionary soldier and hospitable owner of Buncombe Hall. But Col. John Hamilton, leading lawyer, patriot and Baptist had been chosen to this position for three years in succession: 1790-'92. He belonged to a noble Scotch family, but was born in Philadelphia, 1764, and was educated partly in that city and partly in Scotland. In the Revolutionary struggle he was enthusiastically on the side of Independence, and in 1806 was the author of the letter which was sent by the Chowan Association to Thomas Jefferson. Chowan County had for Senator in 1817 Charles E. Johnson, father of the beloved physician, the late Dr. Charles E. Johnson, of Raleigh. But before this Thomas Brownrigg, proprietor of Wingfield, a splendid estate on the Chowan River above Edenton, had four times—1805, 1806, 1807 and 1808—been chosen to the same office. A few years later he was chosen Moderator of the Chowan Association, and continued in that office until his death. In 1817 one of the Commoners was a Baptist and several others before him had been elected to the same position. Before the Revolution a con-

verted sailor named Cole had created great excitement by his preaching in the town, but he made no effort to organize any church. The number of Baptists in the place continued to increase, and in the earlier years of the present century, 1811, they built a house of worship. Before that time and afterwards Martin Ross preached to them. In May, 1815, the Chowan Association issued a call for a convention of the friends of Foreign Missions to be held in the Baptist meeting-house, Edenton, in August of the following year. During the session of that convention a Baptist church of one hundred and fifty-nine members was organized. A little more than a year afterwards Thomas Meredith settled among them as teacher and preacher. Towards the close of 1818 he was ordained to the full work of the gospel ministry, Martin Ross being Chairman and Presbytery. A year afterwards a visit to New Berne was a case of mixed motives. The hope of finding work in a larger and more promising field and of meeting Miss Sears, a New Berne lady, whom he had met as a school-girl in Edenton, and to whom he had lost his heart,\* led to the visit. Two very happy and prosperous years in the pastorate in New Berne, 1820 and 1821, followed; 1822 and 1823 he was pastor in Savannah, Ga., but his heart was still in North Carolina. And 1824 found him back in Edenton, in the pastorate of the church this time, and in constant intercourse with his old friend and counselor. The plan for uniting the Baptists of the State in work at home and abroad took definite shape, and in May, 1826, the motion of Ross to make arrangements for a State Convention was

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\* He afterwards married her.



adopted by the Chowan Association. In the fall of the following year, 1827, the strong frame and firm will gave way under the burden of labor and sorrow, and what was mortal of Martin Ross was laid by the side of his wife and the last of his children under a favorite willow near his house and in full view from the window of the room in which he slept. It is an old story how the younger man held the idea of the State Convention as a sacred heritage and gave it form and substance within eighteen months after the death of his friend. These and the following eight years constitute a very happy and busy period in Meredith's life. There was not time for traveling. There is record of only one journey, when, in 1819, he went with Martin Ross to organize the church in Tarboro. In addition to his ministerial work in Edenton he had taught during the first two years of his stay, and he reopened the school on his return from Savannah. He lived in the house now occupied by Mr. Pendleton. It is above the Episcopal church and about two squares to the left of Main street. In the Chowan Association he seems to have possessed much of the influence which was wielded by Martin Ross for so many years. When, at the second session of the Convention, August, 1832, that body declared for a Baptist newspaper, he had already anticipated them by three months. The Minutes of the Chowan Association, May of that year, contain the announcement that *The North Carolina Baptist Interpreter*, a monthly journal, would be published as soon as an adequate number of subscribers could be obtained. It was "chiefly designed to contribute to the prosperity of the Baptist Church in this State"; and was to "be

furnished with such matter, both original and selected," as should "be calculated to secure the object proposed." It was to contain 24 royal octavo pages printed on new type and good paper neatly folded and stitched; and was to be furnished to the subscribers at one dollar per annum if paid in advance, or one dollar and a half if not paid within three months. Then follows the list of agents: George Williams, William C. Moore, Aaron Spivey, Stephen Bazemore, James Delk, John Brocket, James Ross, William Bright, William H. Hardy, Selby Patrick, Jethro Barnes, John Peele, George M. Thompson, John Harrell, William Doxey, Ezekiel Cox, Edward Wilson, Richard Whedbee, Q. H. Trotman, Miles Welsh, Arch. Morris, Mills Piland, H. White, Spence Hall, Mal. Jones, Henry Spivey, Maxcy Sanderlin, Joseph Halsey, and Solomon White. With such a body of co-workers there was no risk of failure. Most of these names are familiar to every man who is at all acquainted with the Baptist literature of the State. Only one of these men survives: Jethro Barnes, deacon of the church at Buckhorn, Hertford County, now more than ninety years of age but still vigorous and also deeply interested in all the work of his brethren. In January of the following year, 1833, the first number of the *Interpreter* appeared. It was published by contract in the office of the local paper which was near the corner of Main and Water streets as you go towards the court-house and custom-house. It was received with enthusiasm not only in the Chowan Association, but also in other parts of the State. But there was a general demand for a weekly newspaper. During the Convention at Windsor, Bertie County,

November, 1834, John Culpeper expressed the opinion of his brethren as follows: "Experience proves that a monthly paper, however well conducted, is insufficient for our purposes: and as we fear a monthly and a weekly paper can not be sustained by us we recommend that a weekly paper be published by our brother, T. Meredith. And since many of our brethren in South Carolina have patronized his paper" (the *Interpreter*) "we recommend that it be published in some central position of our State and more convenient to our brethren in South Carolina than its present location, as soon as circumstances will justify such a course." Before the close of the year Meredith had made preparations for removing to New Berne and substituting for the monthly *Interpreter*, *The Biblical Recorder*, a weekly journal, which is now read in nearly ten thousand homes among the Baptists of North Carolina. It also cheers the heart and strengthens the hand of every one of our missionaries in heathen and Papal lands. Before leaving Edenton Meredith had his first encounter with those who had been drawn away by the teachings of Alexander Campbell. That gentleman passed through the northeastern counties, spending several days in Edenton. Some of the members, a minority however, accepted the new doctrines. Like most proselytes to a new faith, they were zealous to the point of disorder and even of intolerance. After patient and affectionate labor with them the majority withdrew fellowship from the dissenters. Both parties appealed to the Association. That body sustained the majority who had held to the old faith and stood firmly by the pastor. It was a signal victory and far-reaching in

its results. No other church in the Association divided on the questions which had agitated the brethren in Edenton.

Journalism was a plant of slow growth in North Carolina. It was not until 1749, eighty-six years from the establishment of the colony, that the printing-press found a home within the borders of the Province. It was a Virginian, James Davis, who brought it to New Berne and issued from it the *North Carolina Gazette*, which found so little support that after six years the publication was suspended. In 1761 the publication was resumed and continued without interruption until the Revolution. Davis was the Public Printer and was the postmaster at New Berne. He also held the office of magistrate by appointment of Governor Tryon. His paper was, therefore, the organ of the Administration, and the spirit of the people found no expression through its columns. It published some of the fiercest and most unreasonable attacks that were made on the Regulators during the troubled period which extended from 1768 to 1773. Indeed its revival was due to the needs of the Administration: the Governor wanted an organ through which he could speak to the advocates of his measures.

*The Cape Fear Gazette and Wilmington Advertiser* appeared in 1763 and after four years passed into oblivion. It was succeeded, 1767, by the *Cape Fear Mercury*, which continued until the Revolution. By 1776 newspapers were published at Edenton, Halifax and Hillsboro, in addition to the two already mentioned. In 1812 Fayetteville, Murfreesboro, Raleigh, Tarboro and Warrenton had followed the example of their sister towns and established journals of their

own: even at that late date the people living west of Raleigh had no newspaper through which their spirit and life might find expression. One must keep these things in mind if he would understand the history of North Carolina. During the struggle of the Regulation the Sons of Liberty made free use of the printed page, and the fragments which still survive show that they had a very considerable literature. But none of it was printed in North Carolina. No publisher or printer in the State would have dared to issue it or any part of it. Even if he had escaped the strong hand of military power he would have been ruined by the oppressive libel laws of the time. The struggle was maintained by the people without aid or encouragement from a State press. In 1850 there were forty-three newspapers of all sorts in the whole State. How many there were in 1833, when the *Biblical Recorder*, in its first form, was founded, there are no means of ascertaining at this time. Among English-speaking Baptists journalism begins with the *Baptist Register*, a monthly founded by Dr. Rippon, of London, 1790. It had a considerable circulation and a staff of correspondents in the United States. Lemuel Burkitt and other North Carolinians wrote for it and there was a small number of subscribers among the Baptists of the State. In the great awakening about Foreign Missions Baptist newspapers were established in several States of the Union. Among them the *Boston Watchman*, the *Religious Herald*, of Virginia, and the *Christian Index*, of Georgia, had readers in North Carolina. As early as these, perhaps earlier, Baptist newspapers were started in this State, but they were local in character and purpose, and soon



failed for lack of support. *The Biblical Recorder* was needed in the work of bringing the Baptists of North Carolina together in the service of God, and Meredith founded it in answer to their call. It was their paper and they all stood pledged for its support.

With the removal to New Berne towards the close of 1834, and the substitution of the weekly *Recorder* for the monthly *Interpreter*, Meredith had found his life-work. He himself felt it. A little later the Chair of Mathematics at Wake Forest College was offered him, but he declined to consider it. At first he believed New Berne to be the place indicated by the Convention in which a paper might be published for the Baptists of both Carolinas, but he soon found out his mistake. In 1838 the paper became *The Recorder and Watchman*, and the business of publication was transferred to Raleigh. A year or so later he removed his family to that city. The two-story frame building in which he lived, east of Fayetteville street, and not far from the residence of the late Dr. W. H. McKee, has long since given place to one of the large brick structures in which so much of the business of Raleigh is transacted. While he resided in the city he conducted a school for girls: forerunner of the Baptist Female University. Afterwards he purchased a farm near the city and removed his family and printing office to it. Quiet for his work and cheapness of living were the considerations which moved him to this step. Here he spent some busy years and here, on the 13th of November, 1850, he entered into the rest eternal.

Meredith had given eighteen years of his life to the task of building up a newspaper for the Baptists of



the State, and he had not labored in vain. Indeed the enterprise had been successful from the first. Towards the close of its first year, November, 1835, John Armstrong, for the Committee on Periodicals, said in the Convention: "*The Biblical Recorder* succeeds the *Interpreter*, and during the last year it has been a powerful auxiliary to the benevolent efforts of the age. It admits of a doubt with your committee whether as a Convention we could get along at all without the aid of a periodical. We have no hesitation in saying that our success will be proportionate to the extent of its circulation. Your committee can not say too much in praise of the able and successful manner in which the editor has conducted his paper." A resolution was unanimously adopted pledging the members of the body to use their utmost endeavors towards increasing the circulation of the paper. The following year, 1836, J. J. Finch reported to the Convention that the patronage of the paper was not as great as it should be, but that the editor through special facilities which he enjoyed had been able to meet the expense of publication. In 1837 Isaac S. Tinsley reported that the Convention of South Carolina desired that the *Recorder* might be the organ of the Baptists in both the Carolinas and he recommended the adoption of this plan, though he said that the *Recorder* would prosper gloriously single-handed. In accordance with this recommendation the name was changed to *The Recorder and Watchman*, and Raleigh became the place of publication: this in 1838. After few years of trial the plan of having one paper for two States was found to be impracticable. In 1842 the publication was suspended

for a little while and then resumed under the old name, *The Biblical Recorder*, which continues until this day. Thenceforward there was no bar to its progress. Not long before Meredith's death, owing to some personal differences between him and Dr. James McDaniel, the latter started a paper of his own, *The Intelligencer*, in Wilmington. This publication he continued until the death of Meredith, when, like the gentleman he was, he said, "I can not stand in the way of Mrs. Meredith," and promptly gave it up. From that time till his death Dr. McDaniel was the earnest advocate of the *Recorder* and the personal friend of its editors. With this exception Meredith had the field to himself; and on his death, 1850, the *Recorder* had become so firmly established in the hearts of the people that there was no risk of suspension or failure. He had done his work and done it well. The Baptists of the State were agreed with John Armstrong that they could not get along at all without the aid of a periodical. At the beginning it was printed on a small sheet, but that was the day of small papers. A few years ago the present publishers procured a copy of the first number. They had it framed and covered with glass. For a good while it hung on the wall of the editorial office and many of those who read these pages may have examined it. It was not more than half the present size. The printing was done on a hand-press, then the best printing machine that was made, and when well managed hardly surpassed by the great power-presses of our time: for clearness and beauty of impression, that is. But many causes were working for enlargement, and it came in due time. Within a year from

the removal to Raleigh the railroad from that city to Gaston was completed. It brought the paper much nearer to the great Baptist hosts of Granville, Franklin, Person and Nash; also brought it nearer to our college and a large part of Wake County. A year later the Wilmington and Weldon Railroad was finished. The field of circulation was thus greatly enlarged. What was almost as important, the newspaper habit was spreading among the masses of the Baptist people. Eight years after the completion of the road from Wilmington to Weldon, and two years before the death of Meredith, the North Carolina Railroad from Goldsboro to Charlotte was incorporated. Meredith was the man to note and profit by these changes. He made neither appeal nor complaint, but patiently bided his time.

What manner of paper was the *Biblical Recorder* in those early days? Merit it must have had then and since. Jethro Barnes, a clear-headed, prosperous business man of Hertford County, now past ninety years of age, took and read the first number of the paper, and after sixty-six years it is dearer to him than ever. Benjamin Sanders, of Anson County, was twenty-three years of age when the *Recorder* was first published. He was a constant reader of it until his eyesight failed, six years ago. Since that time he has had some member of his family read it to him regularly. And this is the record of multitudes who have passed away: Plain men like Alfred Dockery and Charles D. Ellis; accomplished scholars and teachers like A. M. Craig and Dr. Hooper; great preachers like James McDaniel, P. W. Dowd, Noah Richardson and Q. H. Trotman; men eminent in the

learned professions like Dr. G. C. Moore, Judges John Kerr and Thomas Settle and Gov. D. S. Reid. Evidently there was power in a journal which held such a mass of men, so diverse in pursuits, talents and culture. The source of the power is not far to seek. The *Recorder* was distinctively a religious journal, conducted by a man of vigorous and well-trained intellect: in thorough sympathy also with the times in which he lived and the great movements which were then in progress.

Meredith's editorial career, 1833-1850, covers a period of intense political excitement not only in North Carolina but also in the whole country. Andrew Jackson, at the beginning of this period, was passing to his second term of office and the public mind was agitated about questions of the tariff, nullification, the National Bank, paper money and the removal of the deposits: things that are remembered now only as matters of history. Later came the admission of Texas into the Union followed by the war with Mexico and the anti-slavery agitation. But one might look in vain for any discussion of them in the columns of the *Recorder*. Meredith had well-defined views on all these questions, but he left the discussion of them, as political issues, to the politicians and statesmen. Indeed the public would hardly have tolerated any exposition of them in a religious journal, even though the effort had been made to view them from a religious standpoint and with reference to their bearing on the cause and progress of Christianity. The union of church and State and the ills resulting from it were still so fresh in the minds of the people that they shrank from any slightest sem-

blance of return to it. In the Constitutional Convention of 1835 Nathanael Macon, the Tribune of the people, said: "The mixture of politics and religion is the very essence of hypocrisy." This feeling was natural, under the circumstances, and it prevailed very extensively. In those days, and indeed until after the close of the Civil War, the public mind was so sensitive on this subject that a preacher who should have attempted to discuss current political topics from the pulpit would hardly have gotten a hearing. Even during that agonizing struggle few war sermons were delivered by the ministers of North Carolina, and public opinion on this subject has been but little affected by the changes of thirty-five years. And this view affected the newspapers of the time also. The editors of the secular journals were usually members of some church. Gales and Hale were Episcopalians; Lemay of the *Raleigh Star*, Holden of the *Standard*, and Gorman of the *Spirit of the Age*, were Methodists; while Heartt of the *Hillsboro Recorder* was a Presbyterian. These men believed in the truths of Christianity, they were also consistent members of the church; but nothing in the journals which they published gave evidence of the fact. They gave no space to the work of the churches, the changes of pastors, the revivals which stirred whole communities to the utmost, the annual meetings of the great religious bodies. And this was thought to be proper. The secular journals, it was held, would have been going out of their own sphere to discuss or report matters of religion. Under such conditions there was need for religious newspapers.

In the announcement of his purpose to publish a



newspaper, Meredith said it would be chiefly designed to "contribute to the prosperity of the Baptist Church in this State." It was to be a religious journal, conducted in the interest of the Baptist churches. He felt that his work had been cut out for him and he prosecuted it with an energy which never flagged or faltered, a steadiness of aim which did not stray from the object till his eyes were closed in the last sleep. And it was a great work.

The battle for missions had been practically won when the Convention was organized. The acts which led to the organization of the Tar River Association, 1831, followed quickly by the formation of the Beulah and Liberty Associations, were simply guerilla skirmishes of a beaten but obdurate foe. The session of the Convention at Rives's Chapel, 1832, had shown that the masses of the denomination were in favor of liberality and activity for the spread of the gospel at home and abroad. It remained to devise methods and measures which should command the approval and enlist the support of all the churches. In this Meredith was a valuable counselor and helper. The other members of the Convention were almost without experience while Meredith had spent several years in Philadelphia, which had long been the centre of organized activity among the Baptists of the United States. It was at his suggestion that the rule which prohibited the Board from appointing any of its own members to salaried positions was adopted: as also the rule which required the salary of the agent or corresponding secretary to be paid by the three departments, Home and Foreign Missions and Education. While the Convention was busy with these



things the brief but sharp struggle with Campbellism began. Here again Meredith was a tower of strength. He had been trained in the high Calvinism of the Philadelphia Confession of Faith. But coming to Edenton when he was only twenty-two years of age and beholding for ten years and more the ill effects of Calvinism when perverted by ignorance and covetousness, his views had been greatly modified. In his first fight with Campbellism, during the last two years of his pastorate in Edenton, he was successful. And when later the war was reopened in the columns of the *Recorder*, he was thoroughly prepared and was again victorious. He had swung so far away from some of the teachings in which he had grown up that a few of the older brethren said that there was but little difference between his views and those of Mr. Campbell. A little later came the anti-slavery agitation and the organization of the Southern Baptist Convention, 1845. It was to be expected that he would not be in sympathy with his Southern brethren on this question of slavery. He was of Quaker ancestry on the maternal side, and he had received his education in Philadelphia, which was one of the strongholds of the anti-slavery men. But he had investigated the matter for himself in the light of the Scriptures, and he was as firm and earnest here as he had been on other questions. In his discussion of the subject through the columns of the *Recorder* he encountered Dr. Francis Wayland, who had already debated the question with Dr. Richard Fuller, of Baltimore. Many of those who had read both discussions were of the opinion that the *Recorder's* presentation of the Southern view was even stronger than that of

Dr. Fuller. The Triennial Convention, composed of delegates from the churches in all parts of the country, had had a noble history. So long as it confined itself to the work for which it was formed, the spread of the gospel in all lands, it was splendidly successful. But restless spirits who knew Southern slavery only in the abstract and refused to hold their views in abeyance, made the sessions of the body more and more unpleasant for the delegates from the slaveholding States, and separation became inevitable.

These questions are now things of the past, devoid of life and interest; but at the time of which we write they stirred the Baptists of the whole State profoundly. It was a belligerent period in the history of the other denominations also, and the Baptists were attacked very fiercely on their views of the Ordinances. Then there were practical subjects of vast importance to the denomination, pressing for speedy solution. Through all this period of excitement and high debate the *Recorder* moved forward calmly but fearlessly, and the denomination came more and more to look to it for information and guidance. And it did not fail them. Before Meredith laid down his work the journal which he had founded had been incorporated with the denominational machinery, with its life even. On Meredith's death, 1850, there was the brief period of perplexity which always comes when a prominent man drops out of the denominational councils and activities; the feeling also that there is no one who can take the place of the departed leader. But, at the instance of Mrs. Meredith, a joint stock company was formed a little later and Rev. J. J. James, of Caswell County, one

of the stockholders, became the editor and manager. He was a strong man, not unlike Meredith in some particulars. His administration continued until April, 1861. But that does not come within the purview of the present paper. The successors of Meredith will form the subject of another article.

What manner of man was the founder of the *Recorder* and of religious journalism in North Carolina? What was his place in the denominational activities of the period? In point of scholarship he was not the equal of Dr. William Hooper. It was a period when the cultivation of literature was a part of the life of the learned professions. The lawyers especially relieved the strain of their serious pursuits by frequent and familiar intercourse with the ancient and modern classics. It softened the sternness which comes of the study and practice of the law and renders the lawyer one of the most delightful of companions. Such Judge Gaston was said to be. And many now living have listened with delighted interest to the conversation of Judge Badger and wondered how he had found time from his graver pursuits to discover and appropriate so much of what was best in every department of lighter literature. A gentleman writes of this period: "The chief delight of school life in Kenansville, Duplin County, 1849-'50, was to sit among the lawyers who, during court week, gathered in the parlor of the boarding-house after supper, and listen to the conversation, learned but light and cheerful, of Judges Manly and Settle, Solicitor Hawks, William A. and Joshua G. Wright, of Wilmington, and Warren Winslow, of Fayetteville. Listening to them Addison, and Shakespeare, and Horace, became

to me as old familiar friends even before I had read their works." The literary spirit came to Dr. Hooper by inheritance from his New England ancestors. It was nourished by the atmosphere of the circles in which he grew up, strengthened by the studies of his youth and brought into fulness of maturity by the pursuits of his later years. He graduated from the University, 1809, before he was seventeen years of age; studied theology at Princeton; was Professor of Ancient Languages at the University, 1817 to 1822, and 1828 to 1837; Professor of Rhetoric and Logic at the same institution, 1825 to 1828; Professor of Theology at Furman Institute, S. C., 1838 to 1840; Professor of Ancient Languages in South Carolina College at Columbia, 1840 to 1846; President of Wake Forest College, 1846 to 1852; pastor in New Berne, 1852 to 1855; President of Chowan Female Institute, Murfreesboro, 1855 to 1862. Afterwards he was engaged in teaching at various places until a few years before his death, which occurred in 1876. In 1831 he was baptized by Patrick W. Dowd into the fellowship of the church at Mount Carmel, a few miles from Chapel Hill. For many years he was very prominent and influential in the work of the North Carolina Baptists. As a classical scholar he was the foremost man in North Carolina. He stood high as a preacher. A sermon on the force of habit preached by him while a professor in the University had the singular honor of being read before each graduating class for many years. As a public speaker on special occasions few men surpassed him. As a master of English undefiled, his writings might be taken as models of composition. Almost to the close of his life

the productions of his pen enriched the columns of the *Recorder*. There may be some living who can recall a short address delivered by him before the Convention when he had passed his seventieth year. He said: "When I was about to become a Baptist my friends sought to dissuade me by saying I would not be happy in that connection; that I would find a lack of congeniality among my associates in the ministry and among the people with whom my lot was to be cast. But after many years I can say that none of the things which these prophets of evil foretold have happened to me. I have found among my brethren in the ministry a degree of intelligence equal to my own. In some of them I have found a power in preaching the gospel and winning souls which made me wish to sit at their feet and learn of them, though they were commonly classed as uneducated men. I have everywhere met a kindness which was above my deserts and my life has been happy." This was his last appearance in the public assemblies of his brethren. And there were many others besides Dr. Hooper, as A. M. Craig, John Armstrong, William Hill Jordan, and George W. Hufham, who were the equals of Meredith in scholarship and in familiarity with the best work of the great theological writers.

As a preacher and public speaker Meredith was out ranked in the popular estimation by a considerable number of his associates in the ministry. The reasons are not far to seek. He was lacking in what is now called personal magnetism. As McDaniel's life was drawing to a close his extraordinary power to draw and hold men seemed to increase. He regularly attended the sessions of the Sandy Creek Association,



though he could not remain to the close. When he requested leave of absence business was suspended, special prayer was made for him, and with many tears they gave him the parting hand—grieving that they might never again see the face of this father in Israel. When the infirmities of age were beginning to come upon Trotman his church at Bethel purchased a plantation and gave it to him as a feeble token of their tender love for him. And but for his power to grapple men to him as with hooks of steel, Patrick W. Dowd would have been ruined by the persecutions which rose against him. Meredith had none of this quality. In his intercourse with his brethren he was courteous, but his courtesy lacked warmth and heartiness. It was partly his pride of character, but even more the strain of Quaker blood in him that made him reticent of his own feelings and of his inner life: slow also to invite or receive the confidences of others. And so men admired his talents and relied on his judgment; relied also on his integrity and unyielding will. But they were not drawn to him by those tender yet strong ties which bind men to each other for life or death. When he had passed away the denomination mourned for him as an able and fearless defender of the faith, but the element of personal grief as for a cherished friend was lacking. What he had failed to receive he had also failed to give. His longest term of residence was in Edenton, and he was pastor there for ten years, but no one has found any traditions lingering among the old people of the place of any personal attachments on the part of the pastor or of personal devotion on the part of the people. His was the temperament of the judge, not of the



orator. There was no great revival under his ministry, there is no tradition of any great sermon preached by him; while Burkitt, Ross, Spivey, Trotman, Lancaster and others live in the memory of men, largely through the traditions of particular sermons preached by them or extraordinary manifestations of spiritual power in connection with their ministry. The element of personality is always present in a successful ministry. David Thompson, of Johnston County, was one of the most active supporters of the Convention until his death, in 1844. He came of one of the oldest families in Sampson County. He was the owner of a princely estate. These things would have given him a certain sort of influence, but they do not account for the power which accompanied his ministry wherever he preached. During a visit to his old home he preached for a few days in the neighborhood, and all that part of the country was transformed. The cause received a quickening impulse, which is bearing it forward even to our own time. On one of his annual visits to a plantation which he owned in one of the States farther South, he attended a small church in the vicinity and preached on the Sabbath. Other sermons followed and very large additions to the membership of the church. By request of Thompson, the house of worship was enlarged and greatly improved, and the pastor's salary increased to a substantial and helpful amount, the visiting brother bearing most of the financial burden. A lady of talents and intelligence heard him once and she relates that as she listened, there seemed to be a sort of spell on her which she could not shake off for several days. Through all the twenty-five years of

his administration President Wingate's preaching in the college chapel never staled: indeed the boys said he was never at his best anywhere else. In the public gatherings of the denomination the old Wake Forest men always worshipped where Wingate preached, no matter who occupied the other pulpits in the town. He was great everywhere—in administration, in the class-room, in the pulpit, in the house of feasting and the house of mourning—but he was greatest in the power, whatever it was, which drew men to him in confidence and love and made them feel in all parts of the State that in his death they had sustained a personal bereavement. Of this quality Meredith had little.

But there were other things than temperament or manner which prevented him from reaching the highest and largest measure of effectiveness in the ministry. He was not in thorough touch with the people among whom he lived. He was a man of the town and the city. Philadelphia, Edenton, Savannah, New Berne and Raleigh were his homes. Life in the country had no charms for him. The long journeys by private conveyance, such as were taken by Wait and Armstrong, Culpeper and Thomas, would have been impossible to him. He served but one country church, Bethel, where he was for a short time the successor of Martin Ross, the only man to whom he seemed drawn by ties of warm personal friendship. And it was by special request of his deceased friend that he accepted this charge. This feeling of attachment to the town grew upon him and made him more and more a stranger among the people to whom he was giving his life. The bearing of

all this on his effectiveness and his reputation as a preacher is easily seen. It is only when the preacher and his audience are in sympathy with each other that he can do his best work.

And yet Meredith was an able minister of the New Testament. Thoughtful persons found it pleasant listening to him. Of all his associates in the ministry not one save Dr. Hooper equaled him in carefulness and thoroughness of preparation for the pulpit. The sermons of both were written out in full and the manuscripts of both showed the same excellence of finish. Everything that was to be said was written down: nothing was left to the inspiration of the occasion or the moment. Dr. Hooper, in later life, regretted his dependence on his manuscripts: there is no hint or suggestion of any such change of opinion on the part of Meredith. It would not have been like him to change or wish to change a plan which he had once deliberately adopted. The sermon as it came from his brain and hand had nothing of ornament and little of illustration. Clearness and strength were its characteristics. It was a statement of some one of the great truths of the gospel, followed by a close and searching application to the hearts and consciences of his hearers. There was no difficulty in understanding any part of either statement or application. The sermons of an extemporaneous preacher, delightful in the hearing, are often disappointing when one comes to read them. On the other hand, sermons which seemed dry as we heard the preacher deliver them from manuscript, make delightful reading in the quiet of one's own chamber. It was my privilege, many years ago, to look through a collection of

Meredith's sermons. They had been selected out of the mass of his life work in the ministry. They were intended for publication, and there were enough of them to make a volume. Reading them through, it was not difficult to understand how the popular estimate of him was so low: it was not the work of what is known as a popular preacher. It was easy also to see how, in the regular work of the pastorate, his congregation would come to regard him not only as a good man and a safe counselor, but also as a great preacher. And the men of this generation would have endorsed the judgment of his church if the volume of his sermons had been published. Unfortunately they were lost.

The chief intellectual characteristic of Meredith was strong, unfailing common sense. It gave him the insight of things. Strengthened and enlarged by education and experience it made him the most valuable member of the Convention in the first twenty years of its history. He had also a firm reliance on the decisions of his own judgment and a strength of purpose which could not be shaken when he had made up his mind. In the Convention, naturally enough, there was no other member whose opinions were so often sought or so much relied on. The founding of a female school in Raleigh was a favorite scheme of the Convention from the beginning of its educational work. In 1836 Dr. Hooper, in behalf of a committee appointed to consider the subject, made report that the establishment of a school at the Capital for girls was inexpedient at that time. It would cost too much, he said, and at a time when the resources of the denomination should be concentrated

on Wake Forest College. Two years later, 1838, Meredith having been appointed to consider the same subject, recommended the establishment of the school as a thing of great importance to the denomination and advised the purchase of property suitable for the purpose, either in the town or near by: this to avoid expense and debt.\* His recommendations were

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\* NOTE.—We give the following extract from Meredith's report, partly because it is of present interest, but more because it illustrates the style and character of the man: "They," the committee, "are convinced that an institution such as proposed is greatly needed. The facts that there are but few female schools of much standing in our State, that these are not generally adapted to the views and wishes of our brethren, and that our people are therefore compelled either to keep their daughters at home uneducated or send them to other States at an enormous expense and much inconvenience, constitute, in the view of your committee, sufficient evidence that a seminary adapted to the wants of our people and located in a central part of the State is an object much to be desired. It is the opinion of your committee that the seminary should be located in Raleigh or in the vicinity of that city; that it should be properly and primarily a boarding school; that it should be furnished with buildings and all needful accommodations for thirty pupils at the outset; that the instructors should be persons of high standing in their profession and fully adequate as to number; that the branches taught should be such as to constitute a plain and substantial but at the same time a first rate course of female education; that the whole establishment should be modeled and conducted on strictly religious principles and that the school should be subject to the superintendence of one man who together with his wife should constitute a sort of temporary parentage, with whom the pupils should live, to whom their morals and behavior as well as their scholarship should be entrusted, and who should be held responsible for their safety and improvement so long as they continue in the school. If located in town, a lot should be procured and suitable buildings and fixtures provided; if in the country, a small farm affording a healthy and commanding situation and all necessary



adopted by the Convention, but no effort was made to carry them into effect. If the institution had been founded and had been pushed with a little of the persistency and self-sacrifice which have been bestowed on Wake Forest, the Baptist Female University would now be among the oldest seminaries for women in the State. It seems a pity, almost, that Meredith did not accept the Professorship of Mathematics in Wake Forest College when it was offered him. With his clear common sense, orderly business methods and unyielding will, joined to Dr. Wait's executive capacity and his skill as a canvasser, the cause of higher education among the Baptists of North Carolina would have been put forward many years.

A gentleman of culture and of fine literary taste, after looking through the files of the *Recorder* in the library at Wake Forest, said he found it very dry reading. There was a dearth of news and of the variety which one looks for in such a journal; and there were long doctrinal discussions which were wholly uninteresting to him. If he had gone into the State Library in Raleigh and examined the files of the secular journals of that period, he would have found that the *Recorder* does not suffer by comparison with them. The making of a newspaper was not under-

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local arrangements made; and all this should be done before the school should be allowed to go into operation."

It must be remembered that these recommendations were made sixty-one years ago when the Baptists had no female school in the State. If the plan had been carried out what a change it would have made in the condition and prospects of the denomination in the State. How clear the head and strong the hand which drew the report.

J. D. H.



stood then as it is now, and if it had been, there was a dearth of materials. But the journals of that day met the wants of the people and served the cause of progress and humanity as well as those which have taken their places. The newspapers have grown and so have the readers. The Baptists of the State were chiefly concerned about two things: doctrine and work. Many of the truths which they held were vigorously and persistently assailed, and they were much engaged in the defense of the faith. They were also enthusiastically at work, pushing their plans for the spread of the gospel at home and abroad. Education was becoming a topic of absorbing interest to them, and was already engrossing the thoughts of the leaders of the denomination. They began, 1830, with plans for the education of young ministers, and then founded a college for the training of all young men who would avail themselves of its advantages. Plans for the education of girls followed in a short time. In 1842 the Board called the attention of the Convention to the importance of the system of common schools, then recently established:

“ Our free schools should receive the special attention of ministering brethren. These schools are just going into operation. They are in their infancy. The system itself is undoubtedly imperfect, and for this reason requires attention. If its defects be observed and pointed out, they will soon be remedied. In our denomination no person will be found to attend to this unless our ministering brethren do it. And they should make it a point of duty to do so. They should become the guardians of these schools. They should visit every one in their respective sections or in any

way connected with their churches. Teachers need encouragement. It will give them great pleasure to see that there is some one at least who sympathizes with them and who appreciates, in some degree, the importance of the services they are rendering to the community. The pupils can also be conversed with and encouraged in habits of virtue. It should never be forgotten that in a few years they will make the community. From these, too, will be formed the churches and the ministry."

He who reads the *Recorder* as Meredith sent it forth from week to week, at the same time keeping in mind the state of opinion and feeling in the denomination, will have occasion to wonder at the ability and tact of the editor. The *Recorder* was the expression of the life and thought of the denomination. The popular leader is a man who knows what the people want: knows also how to help the people get the things which they desire. In that sense Meredith was a leader among the Baptists of North Carolina. He knew the questionings and perplexities of the people and knew how to help them in finding the solution. His thought lay along their level. He could have gone much farther, but ordinarily he did not. He had extraordinary command of his faculties and resources, so that he could put out his strength on the work in hand and finish it, turning immediately to whatever else might claim his attention, and with like results. The chief characteristics of his style are simplicity and strength. One might read through whole columns of his editorials without finding a single obscure sentence. And as the expression of his thought was clear, so it was strong. The reader who

had been guessing at things or holding them vaguely and doubtfully would sometimes find the sheet flooded with light as he read, and would say to himself: "That is just what I believe. I wonder why I did not see it that way before." And here lay his power in controversy: he knew his own strong points and the weak ones of his adversary, and these he marshaled one against the other with resistless effect. He was a master of ridicule and of sarcasm, but he seldom resorted to them—truth was what he sought and truth did not need the aid of such weapons. There was no fine writing, there was no display of rhetoric. One will search his writings in vain for sentences or brief passages of beauty or tenderness which he will wish to keep among his literary treasures. He was a mighty warrior, standing for the defence of the truth or advancing against the strongholds of error: there was no time for flowers. Outside the columns of the *Recorder* few specimens of his literary work remain; but those which survive make one wish that there were more. Fragments of his correspondence show that he was an accomplished letter-writer. In the minutes of the Chowan Association, 1828, there is a sketch from his pen of Martin Ross, who had died a few months before. The two men had been close friends, and in this instance Meredith was strongly moved. And he has left a beautiful and touching tribute to the venerable man who had been more than a friend, even as a father to him from the time of his coming, a friendless young man, to find a home in North Carolina. Speaking of the circumstances which preceded and probably hastened the death of Ross he said:

“In the year 1825 our venerable brother experienced a succession of the most trying and painful bereavements in the loss of his excellent wife and his only son by his second marriage. The former had been his faithful and devoted companion for nearly thirty years and had become endeared to him as well by the lapse of time as by her social and amiable qualities. The latter he had regarded as the staff of his old age, the comfort of his declining years. Both were torn from him by the hand of death in one fatal year. His wounded sensibility had hardly ceased to bleed for the former when a new and perhaps a deeper rent was made by the sudden and premature death of the latter. These would have been evils, weighty and oppressive evils, had he been surrounded by a numerous group of ardent and intimate connections, ready to sympathize with him in his affliction and by various kindly and soothing attentions to mollify the wounds of his spirit and to deaden the sense of his recent bereavements. But this relief was in a great degree denied him. Children indeed he had had, but they were no more. They had fallen one by one, like the branches from the hoary and shattered oak, and he was now left to mourn in solitude in all the heaviness of an oppressive and undivided grief. And although he evidently sustained these afflictions with a becoming fortitude and resignation, yet it is more than probable that they assisted to undermine a constitution already shattered by disease and impaired by time. From that period, therefore, his health visibly declined. And his increasing infirmities in a great measure unfitted him for the enjoyments of society and the duties of his office.”

Of the final scene Meredith said: "The writer of the present sketch was with him about a fortnight before his dissolution. The image of death was upon him. His eye was dim and his natural force abated. His voice was feeble and his outward man decayed. But his mind was unimpaired, his faith and hope were steadfast, his peace was undisturbed and all the power of his spirit reposed in the tranquillity of an unbroken confidence. He spoke of the change that awaited him without fear and without emotion. In relation to his secular affairs he had no concern, for he had committed them to the hand of his Heavenly Father. As it regarded his prospects beyond the grave he said there was nothing transporting and there was nothing distressing or discouraging. He was evidently in possession of a hope, a good and enduring hope, which was an anchor to his soul both sure and steadfast. He spoke of the comparative littleness of all sublunary things; appeared much and tenderly concerned for the salvation of sinners; indicated the deepest interest in the Christian church, and seemed anxious to depart and be with Christ. This comfortable state of mind did not leave him. His tranquillity, his confidence, his firm but meek and modest assurance, his ardent aspiration after heaven continued even until the last. When his hour had come he was sensible of its arrival and met it without a tear and without a struggle. He took a deliberate and affecting leave of his family, composed himself on his pillow and closed his eyes in death."

He draws this picture of his friend: "In his family he was uniformly the affectionate husband, the indulgent parent, and the mild and humane master. In the circle of his acquaintances and friends, although



he made no pretensions to polished and courtly manners, he was respectful in his attentions, dignified in his demeanor, and chaste and instructive in his conversation. In all his intercourse with the world he was the kind and obliging neighbor, the exemplary Christian, the useful citizen, and the ardent and effective philanthropist. In every situation he had sympathy for the distressed; he gave protection to the destitute and friendless; his hospitality was plain but cordial and substantial towards all who entered his habitation, and he had much of the milk of human kindness in his deportment towards all his fellow-mortals. Taking into consideration the long and laborious term of his ministry and the various and perplexing trials which he encountered, few men it is believed have sustained a more irreproachable character, borne to the truth a more honorable testimony or left behind them the fragrance of a more grateful fame."

The sketch from which this extract is taken is a specimen of Meredith's best work in one department of literature. His address to the Baptists of the State on the organization of the Convention was printed and twice reprinted in the minutes of that body. No man knew better what needed to be written; none knew better how to write it. Of the political editors of that period only two can be compared with him: Holden, of the *Raleigh Standard*, and Hale, of the *Fayetteville Observer*. Both were expert workmen, having passed through all the grades of work in the printing office. Both had received with advantage the fine training which the printing office gives: familiarity with the use of the language, practical acquaintance with the trend of events and opinions,



and a knowledge of the men who were foremost in the world of activity. Both had command of a copious vocabulary and a clear and vigorous style. Both were men of strong personality. Hale was not only the editor of a leading political journal, organ of the Whig Party, but also the proprietor and manager of a large book-store. Holden was the editor of the Democratic organ and also State Printer for a number of years. He cultivated his taste for literature which was considerable, and wrote some things which are worthy to live. There are points of resemblance between these men and Meredith, specially in vigor and directness of expression and in familiarity with the modes of thought of those for whom they wrote. But Meredith had the advantage which comes of academic training, a larger acquaintance with men and a wider course of reading. All of them left their impress on the generation of which they formed a part, but Meredith's was the loftier and more enduring.

What was Meredith's place in the denomination? It is sometimes said that he was the greatest man that North Carolina Baptists have had among them. There were among his associates in the ministry greater scholars and teachers; greater preachers, measured by the popular standard; superiors also in the gift and art of elegant composition. It is said sometimes that he did more for the unification of the Baptists of the State in matters of doctrine than any other man of his day. But there was no serious difference of opinion among them after the secession of the reactionists known as anti-missionaries. In this particular the impress which he received was greater than that which he imparted. He was a strong man surrounded by strong men. To a well-trained intel-

lect he added a large fund of common sense and greater familiarity than any of his co-laborers in the methods of denominational organization. This last gave him prominence and influence at a time when the Baptists of the whole State were earnestly enquiring for the best plans for doing the largest and best work. One of the agencies about which they were unanimous was the newspaper. The choice for this work fell upon him. He felt it to be the call of God and devoted himself to it with perfect singleness of heart. Through difficulties, perplexities and trials without number he toiled on with extraordinary patience, courage and fertility of resources. And he succeeded in the task which his brethren set before him. When the pencil dropped from his nerveless fingers the journal which he had founded and chosen as his life-work was safe. Through it his touch was felt in every part of the State. We may think of the men of that time, and of every one of them it can be said that if he had fallen in his work or had never come into the State at all, his place could have been as well filled by another. Of Meredith it will be said by the thoughtful student of our denominational history, that he alone of the North Carolina Baptists of that period could have founded and established the *Recorder*. It is now nearly fifty years since he passed away, but already he is a myth to many, and few have any definite conception of the man or his work. If this study of his life and character shall lead to a better understanding of him the labor will not have been in vain. In another paper I shall try to give some adequate account of his successors: James, Mills, and Bailey.

## MY RECOLLECTIONS OF DR. W. M. WINGATE.

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L. R. MILLS.

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I reached Wake Forest College just after dark on the evening of January 19, 1857. I was a mere lad, sixteen years old, and weighed eighty-five pounds. The train stopped about where the present depot is; there were no conveniences. East of the railroad was a piny old field, and on west side a kind of commons covered with "hen-nest grass" and intersected by gullies. I was introduced in the dark to twelve or fifteen students.

Having a letter from my father to Dr. W. T. Walters, Professor of Mathematics, I went to his house and was kindly welcomed by him. I found there, in addition to the household of Dr. Walters, a peculiar looking man. His head, neck, hair and shoulders presented an unusual appearance. Mrs. Walters called him "brother Manly." I remember distinctly that two things about the man impressed me during the short time he remained after my arrival—his peculiar appearance and his gentleness. After he left I was told that he was Washington Manly Wingate, President of Wake Forest College.

The weather was intensely cold and cloudy, and it began snowing shortly after I entered Dr. Walters's home. It snowed all of that Saturday night, all Sunday and Sunday night. On Monday morning the snow was about four feet deep. In some places it had drifted to the depth of fifteen feet. Hogs, sheep and calves were buried under the snow and it was neces-

sary to dig them out. It was by far the heaviest fall of snow I ever saw.

I remained at the house of Dr. Walters till Monday morning, January 21st, and, in accordance with his advice, I took possession of room 23, the southwestern corner room of the second story of the Dormitory Building. There was only one building and it had a dreary, desolate look. There were no sash in the hall windows and snow had drifted in to the depth of two feet. I bought a cord of wood and set up housekeeping for myself.

The snow was so deep that the railroads could run no trains, and as there were not more than twenty students present, the opening of the spring term was postponed for two weeks. I had two weeks in which to do nothing. I knew very few of the students and did not visit any one, but stayed in my room and had the worst case of homesickness a poor country boy ever had.

On occupying my room I noticed that on the ceiling over my bed in letters two feet long was written the word "Forever." The same word in smaller letters was written on the side walls of the room, on the books left by the former occupant of the room, on the walls of the hall-ways. Turn my eyes in any and every direction and there stood out in bold relief that same word, "Forever." I walked over the building, and everywhere, on the side walls, over the door lintels, and on the doors in large, bold characters was the same word, "Forever." I found that word Forever written in all of the students' rooms just as in mine. "Forever" "Forever" was everywhere. It haunted me day and night. In my dreams it stood over me. I

tried to think out a solution of the mystery. At last I asked one of the old students what it meant, and why it was written everywhere. He told me that in the preceding fall term Dr. Wingate preached one of his great sermons and dwelt on the idea contained in the word Forever until he so impressed the students that they wrote it everywhere. They spoke of the sermon with bated breath and awe. Perhaps no sermon he ever preached made as deep and lasting impressions as that one did on the entire body of students.

My impressions in regard to his sermons during the spring term of 1857 are not well defined. They impressed me as sermons of unusual power, of great beauty and striking force, but left no very definite impressions upon my mind. I was a mere lad, and college life was so very different from that on my father's farm and the academy at which I was prepared that my mind must have been fully occupied with the novelties of my new surroundings. Somehow, in some way that I can not describe, the feeling gradually grew in my heart that I wanted to serve God because it was right, and that I must leave my old life because it was wrong. The world lost its attraction for me. The things of life became "stale, flat, and unprofitable." I am sure now that it was the Spirit applying the truths presented in the sermons that wrought this change in my feelings.

On the third Sunday night in September, 1857, after preaching a sermon of great power and observing some interest on the part of the students, Dr. Wingate asked if any one in the congregation would like to have the church to pray for him. He seemed

to feel it was quite doubtful whether there was any such in the audience. Immediately, without any urging, twelve or fifteen students got up and walked to the front seat. He was surprised at the number, and every member of the church was amazed. Here was a great work of grace upon them, and they had not expected it—had not asked for it. College exercises were suspended for two weeks. Such a meeting, such preaching and such praying we did have! The meeting did not close till every student except one had made a profession of religion. I have seen many meetings at college since then, but in force, power and thoroughness I have never seen anything to compare with it.

Dr. Wingate was at his best and his sermons were wonderful. During this meeting he preached a sermon which so impressed me, a boy seventeen years old, that I was able to repeat it to him twenty years afterwards—not his words, of course—but the divisions and sub-divisions and illustrations; and so well did he catch it that he went into the pulpit and preached it again. It made an excellent impression upon the congregation.

During the meeting I saw Dr. T. E. Skinner, then pastor of the church in Raleigh, for the first time, and heard him preach. I remember to this day one of the illustrations he used in his sermon. A student who did not make much progress in his books, talked and prayed often. The boys enjoyed his talks and prayers. His life was a consecrated one, and we were sure that his religion was “pure and undefiled,” and that he knew God. I refer to Bro. R. R. Moore, of Greensboro, N. C. May the Lord make his path to shine “more and more unto the perfect day.”



The church had no baptistry and had to resort to mill-ponds for the observance of the ordinance. On October 18th the church with many of the people from the community assembled on the banks of Mr. John Fort's mill-pond, situated on Horse Creek, two miles west of the college. There were twelve candidates for baptism: J. B. Richardson, T. F. Toon, A. M. Poindexter, James Biddle, W. S. Holloway, Stephen Britton, J. C. H. Jones, P. L. Peacock, T. J. Pitchford, L. R. Bell, L. R. Mills and "Daniel, a servant belonging to Mr. Hicks." Dr. Wingate discussed the purpose and meaning of the ordinance of baptism as set forth in the sixth chapter of Romans. John the Baptist never made the hills and valleys of the Jordan ring with gospel truths as Dr. Wingate did that day the hills and valleys of Horse Creek with the grand truths of that sixth chapter. So powerfully did he impress me with the truths of that chapter that after my baptism I could scarcely restrain myself from swimming across the pond and going out on the other side. I seemed to see my past life coming up to the water at the point at which I entered it as some great, horrid dead serpent, and I did not want to go near it any more. I was dead to my past life, and I resolved, by God's help, to keep as far away from it as possible. I felt that I was dead to sin, and that I was, as I had said by my baptism, a new creature, determined to lead a new life. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Beginning with the fall term of 1857 I had for three years as room-mate Rev. R. R. Savage, a gentle, pure

hearted soul—a man of large common sense and a devoted Christian. Dr. Wingate, in his sermons, made the truths of God's Word to “shine as the stars in the firmament,” and brother Savage showed me by his example how to live in accordance with those truths. By the help of these two men I am able to look back upon those three years with more pleasure than on any other part of my life. And when I hear our students speak of its being a difficult thing to live a Christian life at college, I can not understand it—my own experience was so different. It is true very few young men ever had such a room-mate as I had, and yet many young boys led exceeding sweet Christian lives at college during those years. Dr. Wingate was a kind, spiritual father and kept us so far away from the snares and pitfalls of college life.

Very few great orators have been statesmen. The orator usually lacks the constructive ability necessary to make the statesman. Great preachers are seldom great pastors. The greatest pulpit orator I ever knew would almost kill a church in one year. Dr. Wingate was a great preacher and a great pastor. Contact with him in daily life not only made me desire to be a better man, but it made me feel that I was a better man.

I give just one instance illustrating his ability as a pastor. In later years, when Dr. Brooks's health became very feeble and his days were spent in sitting in his chimney corner bearing as best he could the gradual failing of his body, Dr. Wingate would call between the ringing of the two bells for college prayers—with: “Brother Brooks, how are you to-day?” And then kneeling by his chair and putting one arm around his neck, he would pray for him for

three or four minutes as he alone could pray. Getting up he would say: "Good-bye, brother Brooks. I am in a great hurry this morning." Such visits were very brief, but they would invariably cheer the old man and make his heart rejoice for the remainder of the day.

The power of his godly life made a very deep impression upon all of the students. Every one admired and loved him. He was a man of nice perception and full of tact. He could cause a college disturbance or a fuss between two students to disappear as quickly as Herman, the sleight-of-hand man of our day could withdraw an object from sight. It seems that all students are bound to engage more or less in mischief and horse play. One Friday night some of the boys went over to his house and changed his buggy wheels—put the fore wheels behind and the hind wheels before. Saturday afternoon he had his buggy hitched up and drove to Forestville, which was our post-office in those days. Many of the students were at the office and were very much amused at the strange sight which he presented, riding in his buggy with the hind wheels before and the fore wheels behind. Mr. Junius Fort, a merchant at Forestville, and a very dear friend of Dr. Wingate, came running out of his store and said: "Mr. Wingate, what is the matter with your buggy?" All the students in the meantime had gathered around to hear what Dr. Wingate would say. He, as if he was unconscious that anything was out of order, said: "Brother Fort, is there anything wrong about my buggy?" Mr. Fort said: "Don't you see the hind wheels are on the front axle and the fore wheels on the hind axle?" "Well, well," said Dr. Wingate, "It never occurred

to me that my old half-witted negro servant, Isaac, would have little enough sense to put the hind wheels of a buggy on the fore axle and the fore wheels on the hind axle." He then got his mail and rode off, looking as if he was very much hurt at the imbecility of his man-servant. After such a rebuke, the boys never saw any more fun in interfering with his buggy wheels. They would have thought it a ridiculous thing for old Isaac to do—stupid and half-witted as he was.

College exercises were suspended in 1862, and Dr. Wingate became pastor of the Baptist churches at Oxford, Franklinton and Brassfields, and served them till the close of 1866. When he heard of Lee's surrender his heart rose in rebellion against the Providence of God. He had a wife and several young children to support, and yet his property was all swept away at one stroke. He loved our beautiful Southern country and could not bear to think that it had been conquered and lay at the mercy of our enemies. But he was a Christian and could not rest in a state of rebellion against God. He went into his parlor and locked the door behind him and laid the whole matter before his God. He stayed there a long, long time. God met him and satisfied him. He came out of that room, as he has often told me, perfectly reconciled to everything, submissive to the will of God, and feeling that God would still reign and that He would "restrain the wrath of men and cause the remainder of wrath to praise him." And then he preached one of his greatest sermons from this text: "And we know that all things work together for good to them that love God, to them who are called according to his purpose."

[TO BE CONTINUED.]

## EARLY BAPTIST EFFORTS IN CHARLOTTE.

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T. J. TAYLOR.

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There is no account of any Baptist residing in the neighborhood of Charlotte until toward the close of the eighteenth century. This absence of record does not necessarily prove that there were no Baptists among the early settlers of that section; for, in the midst of a strong Presbyterian population, and with no church organization, a few isolated Baptists would have no opportunity of putting themselves on record as such. That there were Baptists among these early settlers is probable from the fact that in 1792, soon after the settlement of Elder John Rooker on Sugar Creek, a sufficient number of Baptists were found to organize a church of twelve members.

The late Rev. Dr. T. H. Pritchard was mistaken in supposing that Elder John Rooker moved from Richmond, Va., to Mecklenburg County, N. C., for we learn from a sketch of his life, written by himself, that Mr. Rooker was born in Virginia, moved to Bute, now Warren County, N. C., about 1775. He was a soldier in the Revolutionary war; taught school in Warren County; was united in marriage to Ann Hawkins, daughter of John Hawkins, Esq., of Warren; joined the Baptist church, of which Elder Thomas Gardner was pastor (now Gardner's Church of Warren County), and was licensed to preach by this church. From Warren County he moved to the neighborhood where John Dinkins, the great-grand-

father of Dr. Pritchard, resided. It is very probable that it was through the efforts of John Dinkins that Elder Rooker was induced to settle in that section. Dr. Pritchard says that his great-grandfather "sent his overseer with a covered wagon, drawn by four horses, and brought to his plantation, on which he had built a parsonage, the Rev. John Rooker, whose family was almost entirely supported by him for some time."

Evidently Elder Rooker's purpose in moving was that he might preach the gospel and establish Baptist churches in this inviting field; for almost as soon as he located, he, with the assistance of Elder Abraham Marshall, of Georgia, constituted, on the 1st day of May, 1792, Flint Hill Church, which although in York County, S. C., is only twelve miles from Charlotte, with which place the Flint Hill neighborhood has always been closely identified. Some of the constituent members of this church moved with Elder Rooker from Warren County, others came from Virginia, and the remainder, like John Dinkins, had for some time resided in that community.

Although Flint Hill was from the first a prosperous church, and had labored to establish churches in other communities, yet for forty years no effort seems to have been made to organize a Baptist church in Charlotte. It is altogether likely that Father Rooker, as he was called, occasionally preached there; for Dr. Samuel W. Fox, a prominent member of Flint Hill Church, had been a resident of that town for some years previous to the visit of Furman and Barnes, which resulted in the establishment of the First Baptist Church in Charlotte.



In the summer of 1832 Rev. James C. Furman, then known as the boy-preacher, afterwards the distinguished President of Furman University, and Mr. Barnes, a young Baptist preacher, were conducting a series of meetings in Camden, S. C. Col. Thomas Boyd, a member of Flint Hill Church, who resided within a few miles of Charlotte, was in Camden on business during this meeting. At his earnest solicitations the young preachers consented to go to Charlotte and hold a meeting at the close of the work in which they were then engaged. Colonel Boyd returned to Charlotte and made arrangements for the meeting. He obtained the use of the Presbyterian church, which occupied the beautiful grounds on which the handsome house of worship of the First Presbyterian Church now stands.

Accordingly, at the close of the meeting in Camden, the young preachers went to Charlotte and commenced a meeting, which continued for three weeks. At first the meetings were held in the Presbyterian church, but it soon became necessary, in order to accommodate the large congregations which attended, to erect a stand in the yard. The sittings were constantly enlarged, for the influence of the meeting had gone out through the surrounding country, and thousands came to hear the Word of Life. Many came from twenty to thirty miles in wagons, and tented on the ground. There were five services each day—sunrise prayer-meeting, inquiry-meeting at 9 o'clock, and preaching at 11 o'clock, after dinner and in the evening.

Many were awakened and sought religious conversation with the preachers; and “many scores,” says

Dr. Furman, were converted; and Dr. Pritchard observes that "as many as two hundred people were converted" in these meetings. Many of the converts joined the Presbyterian and Methodist churches, and the membership of Flint Hill was also increased by this meeting.

At the close of the meeting some of the converts requested to be baptized then and there. In accordance with this request just before the departure of the young preachers for their homes in South Carolina, James C. Furman "baptized nine persons, chiefly young men." This was the first baptism ever witnessed in Charlotte.

In consequence of this great revival, a Baptist church in Charlotte became not only a possibility, but a necessity. Therefore, in June, 1833, ten persons were dismissed from Flint Hill Church for the purpose of organizing a Baptist church. The names of these constituent members were Joseph Smith, Ephraim Bound, Joseph P. Pritchard, Eliza H. Pritchard, Margaret J. Henderson, Samuel W. Fox, Cynthia E. Fox, Thomas Boyd, Susannah Boyd and W. C. Dyser. This church erected a small frame building on Third street, near the gas works. The frame of this building was still standing in 1891.

It is impossible to ascertain at this late date who served this church as pastor, but I remember to have heard in my boyhood the older citizens of Charlotte speak of Elder Rooker as a Baptist preacher, who formerly preached in the town, and who was generally the guest of Dr. Samuel Fox or Colonel Boyd, both of whom were influential Baptists and prominent citizens. It is, therefore, probable that for a time he

divided his pastoral labors between this church and Flint Hill, but this could not have been long, for it was not long after the organization of the Charlotte church that he closed his pastorate at Flint Hill and was succeeded by Elder James Thomas, who very likely became pastor in Charlotte also.

This feeble church had neither a prosperous nor a long existence. Deaths and removals greatly weakened it, and a want of harmony between two prominent families resulted in its death after an heroic struggle for existence of about twelve years; and thus the work commenced through the instrumentality of Furman and Barnes, in the great revival of 1832, seemed to be destroyed by discord and strife. But not so; for, although there was no longer a Baptist church in Charlotte, there were a number of loyal Baptists who were only waiting for the Lord to send them a leader.

In 1853 or 1854 Rev. R. B. Jones, a missionary of the North Carolina Baptist State Convention, established a mission in Charlotte. He obtained permission to preach in the court-house and commenced work. He did not find the way of a Baptist preacher in Charlotte strewn with flowers. The history of the late church was not at all helpful to him, the baser sort, of course, were not friendly to any preacher of the gospel, and the other denominations had but scant welcome for an aggressive Baptist preacher like R. B. Jones. One incident will suffice to show the annoyances with which he had to contend.

As has already been stated, the Baptists had obtained permission to hold services in the court-house, and everything moved smoothly for a time; but one

Sunday morning when Jones and his congregation appeared at the court-house door they found themselves locked out. "Old blind Dick," the janitor, was found; but he said the key had been taken from him the previous night, by whom, and for what reason he would not say. Mr. Jones was equal to the occasion. He mounted a goods box and preached to the people in the court-house yard. This novel way of preaching attracted the attention of those who passed by, many of whom stopped to hear him, and as a result he had a larger audience than he would have had if the key had not been lost. This evidently did not please those through whose influence he had been shut out, for at the next appointment he found an open door.

As Mr. William Boyd truly says, "The Convention never sent out a truer and more faithful preacher than R. B. Jones, in whose hands and labors Baptist doctrines and practices could not suffer." Brother Jones was eminently successful in his work, and early in 1855, with the assistance of Dr. T. H. Pritchard, he organized in the court-house Beulah Baptist Church. The late Maj. Benjamin Morrow kindly gave this church a lot on the corner of Seventh and B. streets, on which was erected a neat brick house at a cost of about one thousand eight hundred dollars. Perhaps the largest contribution to this building was made by Mr. Matthew A. Edwards, a wealthy member of Flint Hill Church, who resided some four miles east of Charlotte.

This house was occupied on the 7th day of October, 1855, and on the next day, which was Saturday, a council, consisting of Elder Peter Nicholson, breth-

ren Richard Smith, Richard G. Kendrick, J. Ross Garrison and Matthew A. Edwards, of Sugar Creek (Flint Hill); James Robison, of Long Creek; T. Robeson and A. Robeson, of Salem, and Jacob Hawkins, of Bruington, met in the new house, and after a statement by the pastor, Rev. R. B. Jones, proceeded to dissolve the Beulah Baptist Church and constituted the Charlotte Baptist Church of Christ. Rev. R. B. Jones continued to serve this church a part of his time as missionary until January, 1857, when he became the settled pastor. He, however, resigned the following December for the purpose of finishing his course at Wake Forest College.

In January, 1858, Rev. R. H. Griffith became pastor of the church. As a scholar, Dr. Griffith was profound and broad; socially, he was genial, interesting and pleasing; as a Christian, he was spiritual, devout and consecrated; as a preacher, he was able, eloquent and scriptural; and as a pastor he was prudent, patient and persevering. This young man of many gifts and attainments came to Charlotte, thoroughly identified himself with the struggling infant church, and for eleven long years laid himself with all his gifts and attainments a willing sacrifice upon the altar for the establishment and building up of the Baptist cause in that city.

Dr Griffith's pastorate was full of discouragements, trials and hardships; and many of these the pastor was compelled to meet single-handed. The inadequate support furnished him by the church and Convention forced him into the school-room as a means of supplementing his income, and thus making it equal to his expenses. It must be remembered in this

connection that the young church, for the most part, was composed of people of limited means, and that the State Convention was in the infancy of its organized mission work. But, although the church and Convention were not able to furnish an adequate support, this self-sacrificing man of God took the burden upon himself, and by his own labor supplied the deficiency, and thus continued on the field, and laid that deep and broad foundation on which subsequent pastors have wisely and successfully built. Those of us who knew the situation clearly see the relation between the present phenomenal success of Baptists in Charlotte and the eleven years of toil and sacrifice that marked the pastorate of R. H. Griffith. It is the old truth illustrated before our eyes, "One soweth, and another reapeth," and "both he that soweth and he that reapeth may rejoice together."

When Griffith came to Charlotte Baptists were regarded as ignorant and unlearned and their preachers received but little sympathy from the other denominations. It was a part of his work to elevate Baptists and Baptist principles in the estimation of that community, and this he faithfully did.

It was, perhaps, in 1858 that a Union Meeting was conducted in the town by the pastors of the Presbyterian and Methodist churches. Mr. Griffith attended these services, but being, as they supposed, only an ignorant Baptist preacher, he was not invited to participate. The meetings had been in progress for some time before it was deemed advisable to ask him to preach, but finally this was done. He took for his text II Kings v. 12: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of



Israel? May I not wash in them and be clean? So he turned and went away in a rage." Imagine such a man as Griffith with the power of God upon him preaching to a packed audience in the First Presbyterian church of Charlotte from such a text as this. The great congregation was held spellbound, the people hung entranced upon the matchless words of truth that fell from the lips of the preacher. The impression was profound and far-reaching. It was a great sermon, and the intelligent people of that cultivated community regarded it as such, and from that day esteemed R. H. Griffith as one of the great preachers of the State. This sermon had the effect of fixing the position of Dr. Griffith in Charlotte and of increasing the respect of the community for the church that enjoyed the benefits of his ministry.

The church was blessed with four gracious revivals during this pastorate. The first of these occurred in 1859. Rev. J. K. Mendenhall, of Camden, S. C., did the preaching. Large crowds attended the services, and a goodly number were converted. Some of these united with other denominations, but a good many were baptized, and the membership of the church was considerably increased in consequence of this meeting. In 1863 Dr. W. M. Young, of Wilmington, aided pastor Griffith in a gracious revival, during which many were converted and several were added to the church. In 1867 Rev. J. B. Hardwick, then pastor in Goldsboro, assisted in a meeting of considerable interest. Mr. Hardwick's preaching drew large congregations, who were delighted with his eloquence; but the best and most effective sermon preached during that meeting was delivered by the

pastor. In consequence of sickness Mr. Hardwick was unable to preach on the morning of the second Sunday of the meeting, and Dr. Griffith was compelled to take his place. His text was Matthew xi. 28-30. He preached perhaps on this occasion the greatest sermon of his life. The last series of meetings held during Dr. Griffith's pastorate was conducted in 1868 by the late Dr. T. H. Pritchard. The interest was good, and the membership of the church was increased and revived.

This church has been honored with four sessions of the Baptist State Convention. The first of these was held in 1859, during the second year of the Griffith pastorate, and was rejoiced and encouraged by the inspiring report that the pastor of this little mission church was able to make.

During the trying period of the Civil war the church experienced many hardships and discouragements. The Sunday School, which was perhaps the most encouraging feature of the church work, was at one time so reduced that there was only one teacher and scholar; but these two would not let it die, and soon it was reorganized under the superintendency of the late Mr. William Boyd, and has continued without interruption until the present time a most successful agency for good.

Norfolk having fallen into the hands of the Federal forces the Confederate Navy Yard was moved from that city to Charlotte. Quite a number of the employees were Baptists and united with the church, and thus increased its numbers and enlarged its efficiency.

Among the laymen who cooperated with Dr. Griffith

in his arduous work there was none more self-sacrificing and faithful than the late J. J. Blackwood. He was faithful in the Sunday School, in the prayer-meeting and in every department of church work, and contributed liberally of his limited means to the support of the gospel, to the expenses of the church, and to the support of missionaries at home and abroad. He practiced the most rigid economy that he might be able to furnish the poor with Bibles, hymn books and religious literature, and literally imitated his Master in "going about doing good."

With the new life that the city took on after the close of the Civil war, the pastor saw the opportunity for expansion, but owing to the location of the church and the fact that he was engaged in teaching school, it was impossible for him to take advantage of it. Some work was attempted in the southwestern part of the city, and the writer, who was then a student in the High School of which Dr. Griffith and Judge Armistead Burwell were principals, labored as missionary under the direction of Dr. Griffith. There were many who professed conversion, very few of them, however, united with the Baptist church, for at that time the church had not commenced those vigorous missionary movements for which it has been remarkable in later years. It is worthy of note, however, that the Baptists, through the writer, inaugurated the movement in the southwestern section of the city which completely revolutionized that portion of the community. Others soon joined in the work and carried it forward, but it was commenced by the Baptists.

Owing to unfortunate dissensions Dr. Griffith re-

signed the pastorate of the church in 1869. He had been a faithful pastor, and the majority of the church recognized his worth and loved him dearly. There were a few, however, who would not cooperate with him, and thus stood in the way of success. When his resignation was offered, the church by an overwhelming majority refused to accept it, and urged him to remain with them as their pastor. This he kindly but positively declined to do, and the church reluctantly accepted his resignation, and thus, after eleven years, this noble man of God was relieved of the responsibilities that he assumed when he became pastor of the church.

Two incidents will serve to show the loving esteem in which he was held by the church and community:

The first occurred a short time after his resignation had been accepted. Rev. R. H. Moody visited the town and preached on Sunday. It was the regular time for the celebration of the Lord's Supper. At the close of the communion service the congregation, at the suggestion of the preacher, arose to give to each other the hand of loving fellowship, and as if by one impulse they gathered around their old pastor and pressed his hand with many assurances of love and confidence. It was a scene never to be forgotten by those who witnessed it.

The other incident revealed his standing in the community outside of the church. Without understanding the particulars, it was generally supposed by those without that the church had sacrificed the pastor at the demand of certain unworthy members; therefore, some prominent gentlemen of the city came to Mr. Griffith and offered to put at his disposal the opera house for holding Sunday services, at the same

time guaranteeing to him a satisfactory pecuniary support. Never did the true greatness of this man of God more brightly shine than on that occasion. He replied: "Gentlemen, I appreciate your motives, and with all my heart thank you for your kind offer, but I have given eleven years of my life to the work of establishing and building up a Baptist church in this city, and I can not, I will not take a single step that might divide its members or in any way hinder its prosperity." The esteem that these gentlemen had for him before was increased ten fold by his brave and manly reply.

On one occasion Dr. Hufham said to me, "Personal sacrifice is the price of success." This is true, and the sacrifice of Griffith was necessary to the success of the Baptist cause in Charlotte.

Looking back over those long past days I see again in memory the small congregation in the little brick church. There are the Boyds, and the Boones, and the Cooks, and the Johnsons, and the Smiths, and the Torrences, and others worshipping the Lord in the beauty of holiness. Up near the pulpit sits the venerable and saintly Mrs. George, and the devout and consecrated Mrs. Springs. Near the center of the church is the beautiful and accomplished Miss Jennie Torrence, the ideal Sunday School teacher; and in his accustomed place, leading the singing, is the big-hearted J. Jackson Blackwood; and in the pulpit the big-brained, big-hearted, saintly Griffith preaching the Word of Life to his little band of worshippers. Almost all who used to gather in the little brick church, from 1861-'65, have passed over the river and joined the majority. "The workmen die, but the work goes on."





## NORTH CAROLINA BAPTIST HISTORICAL PAPERS.

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### THE PREPARATION FOR BAPTIST WORK IN NORTH CAROLINA.\*

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THOMAS M. PITTMAN.

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Underneath every important movement and event are the forces of former generations, silently and unseen working those ends which were hid in their very beginning.

It is Emerson's thought in the Problem:

“The hand that rounded Peter's dome  
And groined the aisles of Christian Rome,  
Wrought in a sad sincerity;  
Himself from God he could not free;  
He builded better than he knew;—  
The conscious stone to beauty grew.”

It is my purpose barely to suggest the workings of this principle through English history into the life and character of North Carolina, and to its preparation for Baptist effort and success.

It appears to be assumed generally that the English colonies in America had a common origin. This is only a half truth and therefore very far wrong. It leaves out of sight the great events which changed

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\* An address delivered before the Baptist State Convention at Greenville, N. C., Sunday evening, December 11, 1898.

England in her social, economic, political and religious characteristics as completely as North Carolina was changed politically, socially and economically after the war between the States.

The retiring President of the Teachers' Assembly fell into this error last June, when, in his address before that body, he said, "Let us teach our children that North Carolina is a part of the Jamestown settlement." I wish to emphasize the fact that North Carolina has a heritage of English history in which Jamestown has no part. The secret of her difference from the States which lie to her north is that she is the child of a new era. She was born free; and the Revolution, the Commonwealth, the Restoration—the transformation of the old "merrie" England with her narrowness and intolerance and bigotry, into modern England with the seriousness and purity, the spirit of civil and religious liberty wrought into her life and character through the Puritan influence, are our heritage.

Jamestown was settled in 1607. The grant of Carolina to the Lords Proprietors was in 1663. Between these dates were the great events in which modern England had its birth. The first of the Stuarts was scarce settled on the English throne when Jamestown was planted. Under Elizabeth, the last of the Tudors, all organized Protestant dissent from the Established Church was well nigh crushed, but the Puritan party within the church were urging their views with great earnestness and effect. During the time of James I they became so active as to interest the whole people in Bible study, or, as Green tells us, "The whole nation became a church." The story is too long for me

to tell. You will fill in the barely-traced outlines. The Stuarts never learned to understand their English subjects. There was ever a discordant note being sounded. Within a year after his accession James declared of the Puritans and Separatists, "I shall make them conform, or I will harry them out of the land, or else do worse." Thus the learned but unwise King drove into the ranks of the opposition the greatest force within his realm. Notwithstanding repressive laws and the hostile policy of the Crown, Puritanism grew, and came to comprehend not only a party in the Established Church but every form of dissent except the Catholic. As the relations between the people and Charles I grew more strained the Puritans, from being representatives of a spiritual religion and simpler forms, became in politics the representatives of civil liberty and of individual manhood. With the fall of Charles they acquired control of the government, prosecuted the civil war, established the Commonwealth and made Cromwell Protector. From that time we are told that Puritanism "slowly but steadily \* \* \* introduced its own seriousness and purity into English society, English literature, English politics. The history of English progress since the Restoration, on its moral and spiritual sides, has been the history of Puritanism."

During the time of Cromwell, dissenters, particularly Independents, Baptists and Quakers, had greatly prospered. Those named stood almost alone for freedom of worship. The great body of the Puritans and the Presbyterians desired uniformity of worship, but not the uniformity of the Episcopal Establishment.

Charles II came to the throne in 1661. He had

promised religious tolerance, but was not permitted to maintain this policy. The Established Church was restored to its former place, and in May, 1662, the Act of Uniformity was passed. Under this act, on St. Bartholomew's day (August 24), nearly two thousand rectors and vicars, or about one-fifth of the English clergy, were driven from their parishes as non-conformists. They would not yield their convictions at the command of any earthly power. This again united the dissenting elements, among whom there had been dissensions, and these before long proved themselves too numerous, wealthy and influential to be crushed. Modern England was ushered in, and out of this modern England, before the extent of the victory was realized, Carolina had its birth.

On March 24, 1663, Charles II granted Carolina to eight of his favorites; among them the Duke of Albemarle, better known as Gen. George Monk, who had been a Baptist but upon the Restoration conformed to the State Church; and Lord Ashley, Presbyterian and non-conformist representative in the King's Council. These were favorable to religious freedom, and their charter contained provision for liberty of conscience—the earliest such provision I now recall. It was the evident purpose of the Proprietors to give effect to the provision. On June 10, Sir John Colleton wrote the Duke of Albemarle, informing him of the Heath Patent and the claim to Carolina being asserted under it, which, he adds, if it is “not declined or made voide will certainly hinder that public worke which is intended by the settlement and planting of Carolina, for the persons that at present designe thither expect liberty of conscience and without that will not

goe." On August 12, the Heath Patent was repudiated by the King and his Council, and on August 24, the Proprietors published a proposal for settlers, of which the fifth clause is as follows: "We will grant, in as ample manner as the undertakers shall desire, freedom and liberty of conscience in all religious or spiritual things, and to be kept inviolably with them, we having power in our charter so to do." On September 8, Sir William Berkeley, then Governor of Virginia and a Proprietor of Carolina, was authorized to appoint two Governors for Carolina, "that is of each side the river one, \* \* \* because some persons that are for liberty of conscience may desire a Governor of their owne proposing."

We do not know to what extent the early settlers were drawn directly from England, but it is known that the earliest Baptists in the colony of whom we have any record were English General Baptists. One thing is clear: The Lords Proprietors had caught the spirit of the new England, and embodied in their form of government and in their proposal for the settlement of Carolina, provisions, which would attract dissenters who at that time despaired of liberty in England, and would repel churchmen flushed with recent victory and restoration to royal favor. There were already scattered settlers here, dissenters like George Durant, who had fled from Virginia to avoid the persecutions in that colony. All who came entered into the large liberty of this free-born colony, whose first Governor was the embodiment of freedom in church and state. Runnymede had clasped hands with Marston-Moor, and Naseby with Carolina. The impulse of freedom had become a fixed principle,

which, in succeeding years, was boldly to withstand every encroachment of tyranny.

We pass from these events in the mother country which form so essential a portion of our history to notice one other fact which relates to the character of the early settlers. Nearly every historian has called attention to the turbulence and unruly spirit of the people of North Carolina, and, strangely enough, seem to have missed the bearing of it all. It is a significant fact, which throws a flood of light upon the situation, that only one other English colony rivalled North Carolina in this particular, and that was Rhode Island, deemed by the other colonies a hot-bed of anarchy. These things are marked characteristics of free communities in their earlier stages. They are the friction of independent, individual elements adjusting their relations, which being fixed, give to the world the highest examples of free and conservative yet soundly progressive States. These things constitute the preparation of a field for Baptist work in North Carolina.

We do not know who were the earliest Baptists in the colony nor when they came. Our earliest mention of them is 1690. I believe the records exist, and if means for the work were available, could be discovered, showing Baptists in good force among the first settlers. It is to be hoped that our historical work may yet unearth them. The English General Baptists did not make a great deal of organization in the early days. Under Elizabeth, James I and Charles I, the repressive laws against dissenters were destructive of organization. They worshipped secretly in their own families. They met in small companies in



hidden, out-of-the-way places to hear preaching. Under these circumstances it is not surprising if there are no records of churches in the early scattered settlements of Carolina. There was no church of any denomination until the eighteenth century. When, in 1701, the ill health of William III gave assurance that Anne, noted for high churchism, would soon succeed to the English Crown, and the Carolina politicians wished to please her by an establishment of the State Church, there was not an Episcopal priest or church in the colony, nor any Baptist church of which we have a record. But when Paul Palmer, a Baptist preacher, came from Maryland and began to organize the Baptists, it became evident that the people were only waiting for a leader. Governor Everard wrote to the Bishop of London "by the means of one Paul Palmer, the Baptist Teacher, he has gained hundreds and to prevent it, 'tis impossible."

An early result of Palmer's labors was the organization of Shiloh church in 1727, which soon numbered hundreds of members, and with its various arms occupied Albemarle. When the time of expansion came and Albemarle was to grow out into a larger North Carolina, Joseph Parker in the forefront was ready at Meherrin to establish a second Baptist church. A little later, as settlements extended westward, William Sojourner met the tide at Halifax and inaugurated the Kehukee movement, which for some years exhibited greater enterprise than any other Baptist effort. Westward still the settlements moved, and again a Baptist leader met the advancing hosts. Shubael Stearns came into Guilford and began a work that is almost without a

parallel. It was the great Sandy Creek movement. He, like Palmer, found a field white unto the harvest—a people prepared by every political and religious experience to accept that form of religion most consonant to the spirit of freedom, and which in its spiritual relations suffered no human intermediary between man and his God. There was another of those early Baptist movements of which we are not in a position to speak with authority. Its part in our history has not yet been traced. It is that stream which came up from South Carolina and settled in the valley of the Catawba. Maj. William A. Graham is engaged in tracing the influence of this movement, and will publish the result of his investigations in the *Baptist Historical Papers*. It was by these four separate and independent movements that North Carolina was occupied and made ready for Baptist work.

Two other steps and the preparation was complete. These were the accomplishment of (1) Unity in doctrine and practice: (2) Cooperation in effort between the churches.

The several movements attracted by fields ready for Baptist occupancy represented various phases of Baptist thought, ranging from the broadest Arminianism to the straightest Calvinism. Palmer, Parker, the Burgesses, Sojourner and others of the East, represented the English General Baptists. Stearnes and the men of Sandy Creek were Separates, while those from South Carolina were probably Particular Baptists. About the time Stearnes came to Guilford, Van Horn and Miller, representing the Philadelphia Association of Particular Baptists, visited the Eastern churches and won many to their way of thinking.

Through the efforts of Lemuel Burkitt and others of his day all these divergent elements became reconciled in doctrine about 1789. The friction which developed previous to that time, like the disturbances among the early settlers, was but the process of adjustment, and in the end extreme ideas were modified, errors were corrected, wise and just policies were adopted and the churches were unified into a denomination of well-rounded, conservative, yet soundly progressive Baptists, who have maintained this unity through every crisis of their history.

The spirit of cooperation was slower in its development. The associational idea took an early hold upon our churches. The Sandy Creek, in 1758, was the third to be organized in America. The Kehukee followed closely after and then there were others. But the larger organization, bringing into cooperation the Baptists of the whole State, was not so easy. There was no model to be followed. The way was to be blazed. But a beginning was made in 1803 when Martin Ross offered his now famous resolutions. Experiment after experiment and step by step they advanced—1803, 1805, 1811, 1821, 1826, 1829, 1830 are the dates which mark the stages of their progress, the last being the date of the organization of this Convention in this town, when hope and expectation passed away in fruition.

The preparation was complete.

Earnest men, of whom the world was not worthy, have wrought worthily and unselfishly. We may not at this time call the roll of their names, but with every thought of them comes the words of precious assurance, "Blessed are the dead who die in the Lord,

from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." In the flight of years and the neglect of their brethren much of their work is lost from sight, but a new spirit is upon the people. The things which were hid shall be revealed.

"Their name and fame shall be  
An echo, and a light unto eternity."

# MY RECOLLECTIONS OF DR. W. M. WINGATE.

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## SECOND PAPER.

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L. R. MILLS.

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From the summer of 1864 to the close of the Civil war the Dormitory Building, the only one the college had then, was used as a hospital for Confederate soldiers. Some slight changes were made in the internal arrangements of the rooms, but the building was not materially injured.

In the fall of 1865, W. B. Royall opened an academy at Forestville, and in January, 1866, he moved this school to the college and called to his aid his father, Dr. William Royall, and Professor Simmons. These three gentlemen conducted the school on their own responsibility during the year 1866.

November 11, 1865, the Board of Trustees met at Forestville and the Treasurer reported as follows:

"State Bonds—Cape Fear and Deep River,"	\$28,000
Craven County Bonds,	500
Individual notes given for Endowment,	25,000."

The amount of endowment invested in Confederate bonds and lost was about twenty-eight thousand dollars. After a careful consideration of the whole matter, the thanks of the Board were tendered the treasurer, Rev. J. S. Purefoy, "for the faithful manner in which he had preserved the funds of the College during the War." The treasurer was instructed to

sell the State bonds and invest the proceeds in "stock of the Raleigh and Gaston Railroad, provided it can be done dollar for dollar or nearly so." The treasurer was able to purchase with the proceeds \$26,000 of railroad stock, worth in the market about fifty cents on the dollar.

On October 11, 1866, the Board of Trustees met at the college and requested the following officers to "resume their duties in college at the commencement of the next session"—January, 1867:

Dr. W. M. Wingate—at a salary of \$1,500.

Dr. William Royall—at a salary of \$1,200.

Prof. W. G. Simmons—at a salary of \$1,200.

Two tutors, W. B. Royall and L. R. Mills, were elected at salaries of \$600.

In raising the endowment before the Civil war, quite a number of scholarships—perhaps sixty in all—were sold for \$500 each. Some few of these scholarships required the college to give tuition for 50 years, but the greater part of them ran for 25 years. Those for the shorter term would begin to expire in 1879, and those for the longer term in 1904. The best legal advice the Board could get was that the courts would enforce the contract and require the corporation to give the tuition as stipulated or refund the money. If required to refund the money for which the scholarships were sold, the entire endowment, building and grounds, would not bring enough cash to do this. To try to give tuition on these scholarships seemed to be impossible. The trustees had a firm trust in God, and the faculty did not hesitate to go forward on the "forlorn hope." Many of the brethren, notwithstanding their deep poverty, surrendered their schol-



arships and others quietly laid them away in their papers, and they have never been heard from. Some required only a 4-years' tuition for their own sons. A few of the scholarships fell into the hands of executors and were sold at auction, and on these the purchasers require tuition. One man bought a scholarship at an executor's sale for \$1.50 and sent his son to college on it for four years. At present the college is required to give tuition on only one of these scholarships.

Besides, some young men who had gone into the Confederate army when mere boys, came to college and asked to be allowed to give their notes for their tuition. They had scarcely any money. I am proud to say that this privilege of giving his note for tuition was never refused any young man of good character, and that not one of the Confederate soldier boys ever failed to pay his notes—both principal and interest.

The young men who felt called of God to the work of the gospel ministry were as a rule indigent and unable to pay any tuition, and the college gave all such free tuition.

The best business men of the land were trying to save something of their estates from the wreck and ruin of the war, and felt compelled to keep their sons at home to aid them, even though to do so would sacrifice their only chances for an education.

Above all of these things there came that "landscape of iniquity, that sink of sin, that compendium of human laziness"—known as the reconstruction period. During those days men and legislatures all over the South were bought and sold like cattle. The best men of the land were not allowed to vote. The

mudsills and bottom rails were on top. They were of "the earth, earthy."

Under all of these circumstances it was but natural that there should be very few students at college, and that the collection from tuition fees should be meagre and uncertain. The word "hard-times" was in the mouth of every one. It finally got threadbare, and frazzled out, and we used occasionally in its stead the expression, "*Res angustae domi.*" The two young men in the faculty had to live almost on the "east wind" for four years in Lee's army, and it seemed reasonable that they would manage to make out somehow. But how the older men with large families and with little or no income beyond their uncertain salaries ever made both ends meet has always been a mystery to me. Flour was worth from twenty to thirty dollars per barrel and side meat 30 cents per pound, and other things in proportion. I lived very economically, tried to make "all of the corners cut"; but in spite of all I could do, when I wanted to visit my home in Virginia, at the end of the first term, I had to borrow the money to go on. The Raleigh and Gaston Railroad declared a 5 per cent money dividend, payable July 1, 1867. The condition of the roof of the Dormitory Building was such that the treasurer of the college felt compelled to use it in putting a tin roof on it—the present tin roof—and the faculty received nothing from the endowment that year.

In January, 1867, Rev. R. B. Jones was appointed agent for the purpose of raising more money for the endowment. He began his work at the college. The faculty and three citizens subscribed \$4,250, and all of these subscriptions were paid. Brother Jones was

a very able, faithful and energetic agent, and had the times been favorable he would have had very great success. But the minds of our people were greatly disturbed. The world was upside down. Every man was perplexed and no man knew what to do. The brethren could not think calmly about the college and its endowment, and their subscriptions were very meagre. Brother Jones's health failed and he died in January, 1868.

Dr. Wingate's health failed also, and his physician said he had organic disease of the heart, and that by very rigid diet he might prolong his life for five years, and that rigid diet would lead to poverty of his blood and loss of intellectual vigor; that he should be very careful not to exert himself much in preaching or in any other way. Under all of these adverse circumstances, Dr. Wingate went along quietly, diligently and efficiently discharging his duties as president of the college and pastor of our church. His patience and his gentleness was marvelous. He was ready at any and all times to extend a helping hand, to give encouragement whenever it was needed. His preaching was excellent at all times, but not so uniformly stirring and brilliant as it had been before disease laid its hand upon him. We could see that he was keeping in mind the caution of his physician and was afraid to let himself out. Frequently, however, in spite of his caution, a text would get such a hold on him that he would forget to restrain himself, and would put forth all of the power that was in him. One Saturday night, about 11 o'clock, he found this text (I Kings xx. 40): "And as thy servant was busy here and there he was gone." A soldier put in charge

of an important prisoner begins to gather up the miserable plunder of the battlefield, and before he knows it the prisoner escapes. The Christian is gathering up the little pelf of the world, and before he knows it the man in his charge is gone. At 11 o'clock Sunday morning he threw off all self-restraint—let out his long pent-up powers and pressed home upon his people the great truth of his text. I felt that he had seen a vision far more impressive than that great sheet let down from heaven, seen by Simon Peter on the housetop; that he had heard “a voice,” and that the Lord had anointed him specially to preach that sermon. He talked on the same subject at night. Monday afternoon, after the college exercises were over, he walked down to Forestville, went in store of Bro. David Allen, and looked him in the face as he stood behind his counter and repeated his text and began to preach the sermon to him. Soon brother Allen was crying. This occurred about thirty years ago, and as I write my “heart burns within me,” I am blinded by tears, and I am forced to get up and walk my floor and wish that I had the power to describe the sermon. But I can not. The prophet that has seen the vision—he alone can tell about it.

The secret of his success as a preacher seems to me to be this: He was endowed with great intellectual ability. He was a broad man and had a large horizon. His English was pure and idiomatic. His voice as sweet as the notes of a flute. He believed fully what he preached and he lived what he preached. The Spirit of the Lord God was upon him and He had anointed him to preach the gospel. “It was as fire in his bones.”

In 1868, when about to baptize a number of young people in Mr. Junius Fort's mill-pond, he again discussed the meaning and purpose of the ordinance of baptism. It was a grand discussion. The scene, the sloping hillsides crowded with people, the tall, towering form of the speaker, his earnest, warning words, seemed so much like the baptisms in the Jordan—so much like Scripture baptisms, that I have never had any use for baptistries in our church buildings. If I had to be baptized a thousand times I would always want to be baptized in a mill-pond by Dr. Wingate after he had discussed the meaning of the ordinance.

As a pastor he was without a peer. He was not one of those "don't does," full of all sorts of mechanical rules and regulations. He loved the Master and he begged us to show our love for Him by our lives, by active work for Him, by kind and gentle deeds to our brethren. He was always bright and cheerful, full of wit and humor. He was fond of jokes, but only of those that had no sting in them, and were as pure and gentle as the snowflakes. One spring Brother Gwaltney was at Dr. Wingate's house. It was the time that housekeepers call the scarce time in the spring and Mrs. Wingate found it very difficult to prepare an appetizing meal. Just before dinner she sent for Dr. Wingate to come to the dining-room, and said to him: "Mr. Wingate, we have a very poor dinner to-day, and I would be obliged if you would be especially pleasant at the table and entertain Brother Gwaltney so highly that he will not notice the poor quality of the dinner." When the bell rung Brother Gwaltney and Dr. Wingate went down to the dining-room, and after Brother Gwaltney



had asked a blessing, Dr. Wingate said: "Brother Gwaltney, Sister Wingate tells me that we have a very poor dinner, and that we will have to make up for it by talking."

A large party from the college hill went down to Morehead one summer. They hired a good, large boat manned by two sailors—a young man and an old one. The young sailor was somewhat dressy and put on some little style. The old man was a plain, matter-of-fact man. Wishing to anchor over some fishing ground, the young sailor, without noticing that the hauser was coiled around his ankle, threw the anchor overboard. He was jerked overboard by the hauser and carried to the bottom by the anchor. After he had gotten back into the boat and had ceased to bemoan the injury to his clothing, Dr. Wingate said: "Well, isn't it wonderful how little we up-country people know about boats, ships and anchors? I have learned something new to-day. In my preaching I have frequently referred to the anchor as an illustration, but I never knew before that it was customary to send a man down with it to the bottom to fasten it."

"Besides," said he, "I had always called these fearful fish that swim around here sharks, but these people down here call them 'shirks,' and I am sure they ought to know which is right."

Then the young sailor said, "It is true the people do call them 'shirks,' but the proper name for them was 'shark.'"

"Well," said Dr. Wingate, "I know that Professor Simmons, who reads a great many books, says the proper name is 'shark,' but he has not got much com-



mon sense. These people ought to know best." And then the old sailor spoke up and said, "I just believe they ought to be called 'shirks.' "

There were many guests at the hotel that summer and they were charmed by his sparkling wit and humor. Many strangers declared that he was the most interesting and charming man they had ever met.

Just as all vigorous thinkers are apt to be, he was at times a little absent-minded. One day, as he was finishing a sermon in his study, the dinner bell rung. He went down to the dining-room in a sort of mechanical way, took a seat at the table, lifted up his hands and dismissed the congregation.

After the death of Brother Jones, Rev. R. R. Overby became agent for the college. After him came Bro. J. D. Hufham, and then Bro. J. S. Purefoy. They were all able men and excellent agents, but the field was not ripe for the harvest.

In the spring of 1878, Col. J. M. Heck and Bro. John G. Williams, of Raleigh, decided to put up the Library Building. The corner-stone was laid in the following June. Dr. Wingate seemed to feel that God had at last granted his prayer, and that the college was getting on a firm foundation and would some day be what he had so long desired it to be. Time and again, as I sat on the walls with the contractor, Bro. J. S. Allen, Dr. Wingate would come and walk around the building, slowly gazing at it. And then he would get off in different positions and stand five or ten minutes, as if trying to get a conception of how the building would look when it was finished. Brother Allen would say to me, "Just look at him; he is the happiest man in the world."

During the latter part of the summer of 1878 he preached his last great sermon, from Luke xiv. 23, "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." I heard him preach it three or four times, and it seemed to get better each time. The memory of it, his looks and the tones of his voice still live in my memory.

His health began to fail rapidly that fall. He was troubled very much with palpitations. He walked up to my house nearly every afternoon in good weather, and would rest twenty minutes or half an hour. My whole family greatly enjoyed his visits. I always walked back with him. He was so bright and cheerful and lovable.

In January, 1879, after a thorough discussion of the matter by the faculty, it was thought to be necessary to take steps at once looking to the putting up of a chapel building. They asked Dr. Wingate and me to go out to Raleigh and lay the matter before the Executive Committee of the Board of Trustees. On the way out to Raleigh, Dr. Wingate told me that he wanted me to do the talking to the brethren, as he expressed it. I saw at once from the look on his face that he was praying over the matter. I consented cheerfully. I never was afraid to talk to the brethren when Dr. Wingate was praying. I have never been able to decide in my own mind whether he was greater at preaching or at praying. He always lived so close to God and knew Him so well, I could but feel that God would hear him. The Committee met in Col. J. M. Heck's parlor, and I laid the matter before them as best I could. After I had finished,

Dr. Wingate stopped praying long enough to say that he concurred very fully in what I had said. Bro. J. S. Purefoy was appointed to raise the necessary money. Dr. Wingate and I spent the night, sleeping in the same bed, at Colonel Heck's. It was a bright moonlight night and we left the blinds of the window near our bed open, and it was quite light in the room. I could not sleep. I was too much interested in Dr. Wingate's praying and the new chapel building. Every now and then I would rise up on my elbow and look into his face, and every time I found he was praying. I continued to do this till, perhaps, 3 o'clock in the morning, when I fell asleep. The next morning there was a happy, contented look on his face. I felt sure that God had given him an answer. He was very quiet at breakfast. Colonel Heck rode with us on the train as far as the college, but Dr. Wingate did not engage in our conversation. He was too happy.

A few weeks afterwards he was taken quite sick with pleurisy. No one except his immediate family was allowed to see him. Thursday afternoon, February 27, 1879, the doctor sent us word that he was dying. All of the members of the faculty went to his bedside. Prof. W. B. Royall asked him how it was with him—if the Saviour was still precious to him. Dr. Wingate said, "Oh, I did not know that it could be so sweet with me!" After a while all left the room except Mrs. Wingate, Mrs. Walters and I. He looked me in the face and said, "Mills, old fellow, how are you?" In a few minutes I saw his face light up as I had so often seen it do when he was getting ready to preach, and then, struggling for breath, he took this text: "For I was alive without the law

once: but when the commandment came, sin revived and I died," and began to preach his last sermon. At first he would leave out one or two words in a sentence, and then three or four, and then more and more, and when he ceased to preach he was dead. Then I recalled to mind a couplet which he used to sing so often:

"I'll speak the honors of Thy name  
With my last laboring breath."

## HISTORY OF THE ORGANIZATION OF THE SOUTH YADKIN ASSOCIATION.

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S. J. TATUM.

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In giving a brief history of the South Yadkin Association, it will be important to go back a few years and review the history of the Yadkin Association, the mother of the South Yadkin, and trace the cause and see the necessity for the new organizations. Beginning with the year 1867, seven years before the organization of the South Yadkin, the Yadkin extended from the Virginia line on the north and to the South Carolina line on the south, a distance of over one hundred miles, and from the Yadkin River and Stokes County on the east to the Catawba River and Wilkes and Caldwell counties on the west, embracing the counties of Surry, Yadkin, Davie, parts of Iredell, Rowan and Mecklenburg. In all this vast territory there were 22 Missionary Baptist churches, with a membership of 1,968, and 18 preachers. Nearly all this territory south of New Hope, Society and Sandy Springs' churches, in Iredell County, and Bear Creek, Eaton's and Jerusalem churches, in Davie County, was destitute of Baptist preaching. The strange part of it was, the churches were doing little systematically, outside of maintaining their own regular worship, towards supplying this destitution and giving the gospel, as we hold it, to these people.

The Association, with great opportunities and privileges before it, was apparently a giant asleep.

About this time she seems to have begun to arouse

and to realize somewhat of the responsibilities to which she was called, and in the Minutes of this year we find this language in a report on Domestic Missions, read by C. W. Bessent and adopted:

“Your committee, to whom was assigned the duty and labor of preparing a report on Domestic Missions, would beg leave to state that they have no data from which to make a report, more than necessities which have existed for many years, and which may be readily seen when viewing the destitution within our bounds. Travel in what direction you may, you will not go far before you will find a place destitute of Baptist preaching.

“The question now arises, how may these places be supplied? Answer. By missionary labor. But we have none; therefore, what is to be done? We would recommend the appointment of a missionary, and that provision be made for his support.”

Abram Weaver and S. O. Tatum were appointed by the Association to take charge of the whole matter embraced in the report.

1868.

In the Minutes of the next session, 1868, we find that the seed sown in the appointment of a Committee on Missions had taken root and brought forth fruit. and at this session, which met at Bear Creek, Davie County, there was a committee appointed on State Missions and Sunday Schools.

“On motion, it was agreed by the Association that one and one-half hours be allowed the friends of the Sabbath Schools to hold a mass meeting on Sabbath morning at 9 o'clock,” after which Elder R. R.



Overby preached and took up a collection amounting to \$20.

Monday evening, after a stirring speech by Elder Walters, Agent for State Missions, a collection in cash and pledges of \$35 was made for State Missions.

"The Association agreed to cooperate with the State Convention in all its operations in regard to State Missions, and that they be continued in the bounds of the Association."

I. O. Tatum and B. F. Eaton, south of the Yadkin, and Elder K. Thompson and C. Whitlock, north of the Yadkin River, were appointed Executive Committee.

A. Weaver and S. O. Tatum, to whom was referred the whole matter of missions at last session, reported that they had employed "J. H. Lewellyn as missionary, to labor five months in the destitution north of the Yadkin River, and the residue of the time in the destitution south of said river," agreeing to pay him \$37.50 per month. He labored eight months and received \$300, when his health failed and he had to stop. He reported the organization of one church with 29 members.

This remarkable language occurs in the report of the missionary: "I have tried to enlist the brethren in the missionary work, to remove the prejudices of the world, which exist so largely, especially in the northern field." He preached at between twenty and thirty places. The report closes "heartily approving the continuance of the mission work in our midst," and giving a list of redeemed pledges of \$125; unredeemed pledges, \$74.25.

1869.

Met at Reece's. The report this session on State Missions, made by the missionaries themselves (Lewellyn and F. H. Jones), reports "a manifest increase of interest in the mission work." The report closes with the following resolution:

*Resolved*, "That we recommend the churches composing this Association to adopt the Bible plan of weekly contributions to the support of this object, and accompanying their contributions with their earnest prayers."

The Executive Committee, South, employed F. H. Jones at \$40 per month. He labored eight-seven days and preached at Mocksville, Statesville, Shady Grove, Oak Grove, Sheperd's Cross Roads, and occasionally at other places, for which he received \$116, of which amount he collected \$26.95 on the field.

The Executive Committee, North, reported, "We at once secured the services of J. H. Lewellyn, and with this understanding, viz: 'We desired him to devote his entire time to the work if we could meet the wants of his family while he was thus engaged.'" He reports:

"Sermons and exhortations, 208; baptized, 28; constituted, 1 church; collected, \$303.86 for his support; aided in meetings, where 125 professed religion."

S. O. Tatum, the beloved Moderator, died during this year.

1870.

Met at Jerusalem, J. H. Lewellyn, Moderator. The report on State Missions, prepared by T. H. Pritchard and E. Allison, reiterates the great destitution in the State as well as the Association. The report closed

with this, "Our two great wants are men and money," and urges, first, "That all the churches be earnestly requested to pray the Lord of the harvest to send forth more laborers into His field"; and, second, "That all the churches be urged to second their prayers by systematic and liberal contributions to State Missions."

The report of the Executive Committee, North, is so expressive of the feelings of the churches at that day that we quote: "We have changed our plan of operating a little. We thought it best to have as much Sabbath preaching as possible; therefore, we have had the Sabbath labors of two men in the place of the weekly labors of one. By this plan we have given the gospel to a larger number of persons than last year, while it has not taken so much to sustain our brethren in the field, they being much more at home, and thereby aiding in their own support, and in this section, where many oppose missionary operations, and aiding ministers in supporting their families and in the education of their children.

"Your Committee think it best that the ministry should largely support their necessities by the labors of their own hands, lest, by insisting on a support, they should hinder the gospel of Christ. Paul, in 9th chapter of 1st Corinthians, while he urges the right of the minister to a support, said he had used none of these things lest he might hinder the gospel of Christ. And the cry against paying preachers in this region has been largely increased of late by an unhappy and (some of our own brethren in the ministry and a great many lay members think) unwarranted expression in the recommendation of the Baptist State Convention

two years ago to the churches on systematic giving, viz: That we *require* each member to give so much weekly. They contend that there is no 'thus saith the Lord' for compulsion in the matter of giving, and some of our ministers have opposed this resolution openly in the churches. They say apostacy has ever begun with the clergy, and so it may be again. They really question the piety and purity of the leading men composing that body. Some further defense or explanation of those resolutions, through the *Recorder*, or otherwise, should be made." Of the success of this new departure, we quote from the report of the missionaries: J. H. Lewellyn reports sermons, 125; baptized, 5; places preached at, 30; collected, \$121.11. W. H. Beamer reports sermons and exhortations, 60; baptized, 4; collected, \$20. J. D. Castevens reports sermons and exhortations, 10; aided in 2 protracted meetings; received, \$3.

The Executive Committee, South, also changed their plan. We quote from report:

"In view of the extent of the field and the desirableness of the Sabbath preaching in at least ten points in our bounds, we decided to try to induce the pastors of the churches and other ministers to occupy and cultivate as many missionary stations as was possible, believing it to be the duty of the churches, not only to maintain preaching in their own midst, but to give the gospel to the destitute regions beyond; and wishing to *enlist* all of them in the work, we asked them to select a point or points where they would sustain a missionary, believing thereby we should have the hearty cooperation of the churches. In this, we regret to say, our expectations have not

been fully met; however, we trust some good has been accomplished and would heartily recommend the continuance of the work. As to work done, J. B. Marsh reports having labored at Mocksville, looking to that point and Eaton's Church for support. Baptized, 3; received, \$20. D. Horn reports having preached 16 sermons at Baxter's School House.

Received from Society,	-	-	-	-	\$24.87
Received from congregation at Baxter's.	-				5.75
Total,	-	-	-	-	30.62

Thos. W. Parish reports having preached 6 sermons, 4 religious conversations, spent five days in the field, traveled 150 miles; received from Cross Roads Church, \$18.50. J. F. Redwine preached 8 sermons at Dulin's School House, 2 exhortations, received from Fork church \$5. N. S. Chaffin visited Lynch's Factory, reported congregation large and anxious for regular preaching. Received from Bear Creek and Sandy Spring \$3.95. C. W. Bessent preached at Ellis' and Shenwell's school houses in Rowan County. Reports baptized 22; traveled 340 miles; held several religious conversations, 1 protracted meeting; constituted an arm of Jerusalem at Shenwell's School House with 27 members; preached 3 times at other points, traveling 60 miles. Received \$39.45. During this session a committee to report on Foreign Missions was appointed.

#### 1871 SOCIETY.

Since the year 1868 representatives of the *Recorder*, of Education Board, State and Foreign Missions have been visiting the Association, and objects claiming the attention of the Association have been increased till, this year, we find stirring reports on State and Foreign Missions, Education and Periodicals, with small

contributions to each. But the change of plan from employing missionaries for their whole time, and asking the churches to send up contributions for their support, to the individual efforts of the churches and ministry, failed to accomplish the results expected, and the missionary spirit which had been increasing in the churches seems to have waned from that time. We quote from the report of the Executive Committee, south portion: "But little has been done the past year for missions. Your committee hoped and expected that the churches would have carried on the work as commenced last year, in supplying destitute places with the preaching of the gospel, but in this your committee have been sadly disappointed. \* \* \* 'However, some missionary work has been performed, and 2 new churches constituted.

"The following amounts have come into our hands:

"Bal. from last year,	-	-	-	-	\$76.40
"Amt. this year from the churches,	-	-	-	-	16.60
					<hr/>
"Total,	-	-	-	-	93.00"

Executive Committee, northern section, reported: "We have had no one regularly engaged in the work. We were unable to secure the services of brother Lewellyn, because his Sundays were occupied with his churches. Secondly, the churches south of the Yad-kin propose to control their own mission work, all working to the plan adopted by the committee in the southern portion of the Association. After the lapse of four or five months, we directed brother Lewellyn to missionate what he could, looking to the field for a support. He reports, after serving 4 churches: 'I have gone into the regions beyond as missionary and preached 40 sermons and baptized 2, aided in the



ordination of 1 minister and in the constitution of 1 church. From the congregation, outside of the churches, I have received \$60. For this year the churches reported:

'State (Asso.) Missions,	-	-	-	-	\$23.90
'Domestic Missions,	-	-	-	-	14.80
'Foreign Missions,	-	-	-	-	18.48
'Education,	-	-	-	-	43.53
'Sunday School Board,	-	-	-	-	8.50
					<hr/>
'Total,	-	-	-	-	109.21

of which amount Eaton's gave over one-half, \$58.40, due largely, no doubt, to the teaching and influence of the former Moderator, who had been called to his reward.' "

1872.

Met at Swaim's. While there were reports made at this session on Education, Foreign Missions and State Missions, there was very little contributed. The Finance Committee reported \$1 for Town Missions and \$5 for Education.

Lewellyn, missionary, north, made a verbal report (there is no record of it or work done), after which a collection was taken up for missions, \$32.40. Executive Committee, south, employed W. R. Gwaltney, February 20, for one-half of his time at \$40 per month. He labored till August 12th.

They report—

Amt. on hand last year,	-	-	-	-	\$93.00
Rec'd from six churches, in southern portion,					80.13
					<hr/>
					173.13
Paid W. R. Gwaltney,	-	-	-	-	114.66
					<hr/>
					58.47

The following resolution was adopted:

*Resolved*, That we ask the churches composing this Association to grant leave of absence for a month or more to their pastors, if they may be disposed to take it, to go out two and two and hold meetings this fall in Rowan, the southern portion of Iredell and Mecklenburg counties. At many points in those counties the people seem ready to hear the truth as we hold it.

1873.

During this year the Executive Committee returned to their former plan of employing missionaries and calling upon the churches to provide the money with which to pay them, and we find the churches expended over three hundred dollars this year in mission work. The mission spirit had been leavening and increasing, especially in the southern portion of the Association, and some of the leading members of the churches in the southern part of the Association, led by Elder R. H. Griffith, began to advocate a division of the Association. As early as May of this year, Elder R. H. Griffith visited some of the churches in the southern part of the Association with this end in view. It was thought by the leaders in this move that they could better supply the destitution by organizing another Association of churches lying immediately around this destitution. And this fact was emphasized by the leaders in this move, "*that division meant work and sacrifice*, and that if we would occupy this destitution we must give liberally of our means to send out men to preach the gospel—hold it—to these people."

So at Cross Roads. Yadkin County, on the 5th day

of September, 1873, the regular order of business was suspended and the subject of dividing the Association was taken up.

“It was agreed that all churches south of Bear Creek, Cross Roads and Sandy Springs, belonging to the Yadkin Association, have letters of dismission to form a new Association with other churches from other Associations.” The churches south of this line belonging to the Yadkin Association were Eaton’s, Fork, Jerusalem and Mocksville in Davie, New Hope, New Bethany and Society in Iredell and Trading Ford in Rowan—8 in number, with a membership of 727.

Some faint idea of the destitution and the work undertaken may be had when we remember that, starting on the Yadkin River at the southern boundary of Yadkin County, we travel 12 miles to reach Eaton’s Church; pursuing our journey westward 14 miles we arrive at Society Church; then traveling in a northwesterly direction, crossing the South Yadkin River, we reach the church of New Hope; still pursuing our journey westward for 25 miles we find New Bethany, situated in the beautiful valley of the Catawba River; then turning down this river, after a journey of 10 miles, we reach Bethel; still going down this beautiful valley 40 miles we reach the historic city of Charlotte; then taking the N. C. R. R. we travel 50 miles to Trading Ford, 7 miles from Salisbury, in the fertile valley of the Yadkin River. Going up this beautiful stream a distance of 25 miles we reach Fork Church, which has stood as a beacon light to dispense the rays of the gospel in that community for more than a century; and still pursuing our way up the Yadkin Valley 20 miles finds us at the Yadkin

line again. Within these boundaries is situated the vast territory of the South Yadkin Association, which is renowned in history as the hunting ground of Daniel Boone and as the ground over which Lord Cornwallis so hotly pursued General Greene in Revolutionary times, and where, at our own Catawba and Yadkin rivers a merciful Providence interposed to defeat the destruction of the American army, struggling for independence. In this territory, bounded on the east and west by the beautiful valleys of the great Catawba and Yadkin rivers, and crossed by the fertile vales of the South Yadkin River and Dutchman and Hunting creeks, we find as good and fertile agricultural lands as are to be found in the State, inhabited by as brave, heroic and patriotic a people and as loyal and law-abiding citizens as any country can boast, with thriving and prosperous towns and villages at Charlotte, Davidson College, Mooresville, Statesville, Cleveland, Mocksville, China Grove, Salisbury and other places, but almost wholly destitute of Baptist preaching, except weak churches, as Mocksville, Jerusalem, Shady Grove and New Union.

On October 17, 1873, 12 churches, with a membership of 1,000, viz, Eaton's, Fork, Mocksville, Jerusalem in Davie, New Hope, Society, New Bethany, Bethel, New Union and Shady Grove in Iredell, Trading Ford in Rowan and Charlotte in Mecklenburg counties, through their delegates, met at New Hope church and effected the organization of the South Yadkin Association.

Elder R. H. Griffith, the acknowledged leader in this movement, preached the introductory sermon, and was elected Moderator. The object of the Asso-

ciation, as already intimated, was to cultivate the destitution within her bounds. So the great work before the Association, after organizing, was to plan, to take, and occupy this destitution for the Master.

With this end in view the Association elected a Board of Missions, composed of such recognized leaders in church work as B. F. Eaton, J. B. Holman, E. Frost, A. B. Erwin and T. L. Vail.

Thus, with a will to work and faith in Him who had said, "Go into all the world and preach the gospel, and lo I am with you," etc., the South Yadkin Association unfurled her banner to the breeze and went forth to execute what she had so wisely planned.

## NOTES FROM RECORDS OF REEDY CREEK CHURCH, TAR RIVER ASSOCIATION.

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B. P. DAVIS.

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Doctor Josiah Hart was the first preacher of the Baptist persuasion who preached at Reedy Creek meeting-house in Warren County, N. C., about 1750.

Soon after him, Wm. Washington, James Smart, Sam. Davis, Wm. Walker and others joined in the work, all on the free-will plan. Wm. Walker was chosen pastor, and things continued thus till the visit of John Gano in May, 1755.

In 1750, Peter Peterson Vanhorne and Benjamin Miller were sent by the Philadelphia Association, who reorganized the church upon the doctrines of free grace, and on their departure Thos. Pope was made pastor in place of Wm. Walker, but Walker was subsequently made pastor again, and so continued till his death, in 1784.

Then Wm. Lancaster was pastor till 1786, when Lewis Moore was made pastor, and so continued till 1798. Elders Charles Daniel and Thos. Daniel were raised up in this church.

In 1798 Moses Bennett was made pastor. Elder Pemberton was ordained at the same time.

Philemon Bennett was raised up in this church, and ordained in 1801.

There were great revivals in the day of Elder Wm. Walker.

The above is an extract from the history of the Kehukee Baptist Association.



The church building was removed to its present site in 1799.

The following is a list of the pastors at Reedy Creek Church, with the date of appointment so far as can be ascertained:

Josiah Hart, a missionary from Philadelphia, about the year 1750. Wm. Walker, chosen about this time. John Gano, who was sent by Philadelphia Association, appears to have succeeded to Walker in 1755. Thos. Pope, in 1756, was made pastor in place of Wm. Walker. Wm. Walker again pastor until his death in 1784. The time of his recall not given. Wm. Lancaster from 1784 to 1786. Lewis Moore from 1786 to 1798. Moses Bennett from 1798 to 1823. Elder Bennett was sick for twelve months before his death, and did not visit the church in that time.

After his death, the church became nearly extinct, and the house was for a time partially, if not wholly, occupied by Methodists.

In 1828, or 1829, Philemon Bennett, a brother of Moses, and then a resident of Nash County, began to visit the place, reclaim it from the Methodists, and reorganized the church.

It does not appear that Philemon Bennett was ever chosen as pastor, but in 1830, or 1831, we find that the pastor was Willoughby Hudgins, and from then till about 1845.

Hudgins was from Orange County, N. C., without the advantages of education, but a man of great natural intellect, of self-culture, the most popular preacher ever, as yet, at this church. His preaching drew immense crowds, and the membership was greatly increased. He resigned about 1840.

James Delk, who resigned after one year, was pastor from 1840 to 1841.

Willoughby Hudgins from 1841 to 1850; then resigned and moved to Georgia. Three months later the church elected as pastor Thomas Wilcox, who served till the end of 1852, and then Josiah B. Solomon served until October 1856.

Sometime between November, 1856, and March, 1857, Thos. Wilcox was again elected pastor, and resigned in 1859.

From February, 1860, to November 23, 1867, Addison N. Purefoy was pastor, and then resigned. He was a plain preacher, a most worthy, unostentatious man, and under his ministry the church flourished without display. He was originally from Orange, N. C.

Geo. M. Duke was elected pastor in November, 1867. He is a native of Warren County, N. C., and was baptized into the fellowship of this church. Upon his resignation in March, 1870, James A. Pitchford was elected pastor, and resigned December 13, 1879. He, also, is a native of Warren, and was baptized into the fellowship of this church.

Rev. A. G. Wilcox succeeded Rev. J. A. Pitchford, and preached his first sermon in this church on January 10, 1880, and after serving the church faithfully resigned in October, 1884, when the Rev. Geo. M. Duke was again elected pastor, and preached January 11, 1885, but resigned the second Sunday in December, the same year.

Rev. A. G. Wilcox was again elected pastor in February, 1886, and preached his first sermon the 13th of March. Resigned in the fall of 1887, and preached his farewell sermon the 3rd Sabbath in December, after a very successful ministry of about two years.

Rev. G. W. Newell succeeded him, and first preached here January 14, 1888. Resigned Saturday before the 3rd Sunday in September, 1889, to take effect the last of December.

Rev. Geo. M. Duke was elected to succeed Bro. Newell, and preached his first sermon the 18th January, 1890, and served the church faithfully until October, 1891, when he resigned, and our present pastor, Rev. A. G. Wilcox, was elected and preached his first sermon the 23rd day of January, 1892.

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NOTE.—Burkitt is in error as to the origin of this church, Reedy Creek. It was founded by Josiah Hart, a co-laborer of William Sojourner, about the year 1745. The following year, 1746, William Walker, who was the first pastor of the church, was baptized by Sojourner at Kehukee, and he was ordained, 1748, by Hart and the deacons. About 1753, John Gano visited the church and sought to bring them to the views of the Philadelphia Association. Robert Williams and William Wallis continued this work, and on the visit of Vanhorn and Miller, December 6, 1755, the body was reorganized on the basis of the Philadelphia Confession of Faith. It was not without difficulty that the reorganization was effected. Only the following members gave in to the new plan: Samuel Davis, Samuel Mangum, James Petty and wife, Diana Ham, William Walker, Edward Carlisle and wife, Sarah Davis, Richard Aycock and wife, Richard Bennett and Martha Aycock. The families of Davis, Carlisle, Aycock and Bennett are still represented among the Baptists of Warren and the adjacent counties.

Gano's visit, 1753, seems to have unsettled Walker, and between that date and the reorganization he made a trip to Charleston, S. C., which was then regarded as the headquarters of orthodoxy among some Southern Baptists, as Philadelphia was among the Baptists of the North. His intercourse with the Baptists of Charleston led to a hearty and entire acceptance of the Higher Calvinism, and he continued to preach it with great power until his death. In 1773 the church had 250 members, and Walker had two assistants in his pastoral work: Zacharia Thompson and William Cook. Later Philemon Bennett, son of Richard Bennett, mentioned above, was pastor.

. Few of the churches of the eastern part of the State have had a more honorable history. From it came the church at Sandy Creek, Franklin County, which became the parent of Maple Spring, Poplar Spring and Corinth, in the same county; all of them strong and influential churches at the time of this writing. Some churches in Granville County sprang from the same parent source, under the labors of Wm. Walker.

Among the ministers who were brought out by this church are many names whose memory is regarded as a precious heritage by the Baptists of the State. Of them were Washington, Smart, Thompson, Cook, Crocker, Ledbetter and Lancaster. Ledbetter was a brother-in-law of Daniel Marshall, who was himself a brother-in-law of Shubael Stearns, and came with him to Sandy Creek. Ledbetter, who was of the faith of the English General Baptists, had preceded Stearns and his company to Guilford County, and gone over into South Carolina, where he was serving as pastor at Lynch's Creek, some twenty miles from Monroe, N. C. By invitation he visited Sandy Creek to take part in the ordination of Daniel Marshall. He remained in North Carolina, cooperating with the Separates, as Stearns and his company were called, until he came into contact with Walker, Vanhorn and Miller at Reedy Creek. Like Walker, he heartily embraced the views set forth in the Philadelphia Confession, and continued to preach them as long as he lived. He was an able, zealous and successful minister of the New Testament. Lancaster was perhaps the strongest minister that went out from Reedy Creek. For many years he was one of the officers of Franklin County, and he was also a member of the Convention of 1788, which was called to deliberate on the Constitution of the United States. He was strongly averse to ratification at that time, and with the exception of the address of Willie Jones, Lancaster's was the most forcible speech of the opposition. He founded the churches at Sandy Creek, Maple Spring, Poplar Spring and Corinth. His farm was a few miles from Maple Spring, and on it he was buried. He was an earnest and effective speaker, and also a clear and vigorous writer.

It seems a pity that Burkitt should have given so little attention to the Baptist movements in Eastern Carolina before the coming of Vanhorn and Miller, 1755. On his ordination to the ministry, 1773, at Sandy Run, Bertie County, he entered vehemently into the agitation which was prevailing. He took the side of the Higher Calvinists, and led in the action which, 1775, divided the Kehukee Association. Later he introduced the compromise measures which, 1789, brought

the churches together again; but it is easy to see that the spirit of the controversy runs through his book, and it led him to be unjust to the men who first preached Baptist doctrines in North Carolina, and laid the foundations of the strength and prosperity which have since come to the denomination in every part of the State. He spoke of them as Arminians and Free Wills, terms which did not apply to them at all. The churches at first, prior to 1755 that is, held an annual meeting for consultation, counsel and mutual assistance. in 1765 these annual meetings gave place to the Association—a change in little but the name.

## NOTES, QUERIES AND CRITICISMS.

CONDUCTED BY T. J. TAYLOR.

This department is intended for popular use. We shall be glad to have all who are interested in North Carolina history use it freely for historical notes and incidents, for questions of general, local or personal interest, and for criticisms and corrections of any matter appearing in these Papers. Here will also appear those shorter papers and reminiscences which require but small space.

*To the Worshipful Court of Pascotank Precinct, now sitting:*

The honorable Petition of us the subscribers Humbly sheweth, That whereas there is a Congregation of the People call<sup>d</sup> Baptis gather<sup>d</sup> In this Precinct, meeting together for Religious worship In ye Dwelling House of William Burges on the North side of Pascotanc, on the head of Ramond's Creek, he ye said Burges having granted same for use of ye said meeting we Pray ye same may be recorded and we ye humble Petitioners in duty bound shall pray.

W. BURGESS.

PAUL PALMER  
FRANCIS BROCKET  
THOMAS HERENTON  
WILLIAM JONES  
PHILIP TORKSEY  
ROBERT WASSON  
CHARLES LEUTROUGH.

*Note.*—We have published this most interesting document in an earlier issue of these Papers, but as there was not space for adequate note or comment, it seems not to have attracted the attention which it merits, and so we republish it here.

It was discovered by our friend, J. R. B. Hathaway, of Edenton, who has long been engaged in searching among the earlier records of North Carolina and has



succeeded in bringing to light many important things which but for his labors must have been lost. He found this petition in a pile of old papers in the courthouse in Elizabeth City. It appears not to have been recorded and there is no date to it. But, judging from the date of the documents among which it was found, and from the phraseology of it, we can not give it a later date than 1720. It was evidently written soon after the final passage of the act to establish the Church of England in the colony. The people were in doubt as to the effect of that act and took advantage of the English Act of Toleration to secure themselves against any persecution or other inconvenience which might arise under the colonial law just passed. Only one other instance of the kind has come under my observation in all my studies of the history of our denomination in the State. That occurred a good many years later in another part of the Commonwealth.

It is the first time that we have seen the signature of William Burgess. He was a man of renown and influence in his day; a preacher of great power and also a man of clear head and strong will in the affairs of this life. He had three sons, all of them men of mark: Dempsy, who was a member of the Halifax Convention of 1776 to frame the State Constitution, Lieutenant-Colonel of North Carolina Troops, and member of the Continental Congress; John, who, in point of power and influence, surpassed even his father; and William, who was pastor for many years of the church at Kehukee, near Scotland Neck, and died on that field.

It is also pleasant to see the signature of that hero of the faith, Paul Palmer. He was a victor of many a fight and, as late as 1729, the terror of Governor Everard. It has been taken for granted that Shiloh was the church which he organized in 1727. The late Dr. S. J. Wheeler first published this statement, giving it as his opinion. The document which is published above shows that Dr. W. was mistaken, since

Shiloh must have been in existence some years before 1727. There is not time or space here to give the reasons for the statement, but it is almost certain that Yoppim is the church to which Palmer alluded in his letter to Backus. It passed through many vicissitudes; was removed from the original location to the present site after the Revolution; declined in power and numbers after Palmer's death; was for some years a branch or arm of Shiloh; and in 1775 was finally organized as an independent body. So we may say that Burgess organized Shiloh, and Palmer founded Yoppim.

The names of the signers to this petition are still found in the counties of Camden and Pasquotank. The descendants of Burgess are quite numerous in that region and also in other States. The Torkseys, now called Tocksey, are still there; as are the Herentons and the Brockets. Wasson is probably a misspelling of Walston.

But the most pleasant thing about the petition is the evidence it affords of the way in which our Baptist fathers worshipped in the earliest days of the colony, and explains what has sometimes seemed strange to investigators, that the Baptists should have been in the province nearly thirty years before they left any trace for those who came after them. Life was too busy and the struggle with the wilderness was too severe to give time for the building of houses of worship. The materials and money were lacking also. The population was sparse and the private dwelling was far better suited to the conditions which were prevailing than the house of worship, as we have it, would have been. There was a feeling of brotherhood about it, the need of which was sorely felt in those days, which is felt even now. The house of worship separates the people in many ways; and when the need of revival is felt in any community the cottage prayer-meeting is frequently the first step towards securing the blessing. The men who gathered in these assemblies had come from England,

New England, Virginia and elsewhere. In the land of their nativity they had been required, under penalty, to attend the State Church. Public meetings under preachers of their own faith were unlawful. These churches in the home were the only ones which they could have and even there they were not safe from spies and informers. In the new land to which they had come they would naturally keep up the customs of their fathers.

We also remark, in closing, that the petition which we are considering explains some traditions which we found among the older people of Camden and Pasquotank counties. For instance, we heard it asserted that Salem, twelve miles below Elizabeth City, on the opposite side of Pasquotank River, was an older church than Shiloh. It also used to be told us that Ebenezer or South Mills was a very old church, going back beyond the Revolution, and that Henry Abbot, in the beginning of his ministry in North Carolina, frequently preached there; that it was called Spence's church and held its meeting on the opposite side of the river or canal. Now, these traditions and others like them are probably true, if we mean that the churches referred to were informal gatherings of the saints in the homes of the brethren. There can be no question that Shiloh was the earliest of our churches to take on form, and substance, and permanency, after the fashion of later times.

We have given the petition as nearly as possible just as it was written. If anyone should be inclined to make light of the intelligence of our fathers he must remember that writing and spelling were arts not much cultivated by any class of the people in those times. Governor Caswell—statesman, lawyer, general and successful man of affairs—could not now get a third-grade certificate as a speller from the county examiners of our public schools. General Sumner, good fighter and patriot in the times that tried men, had a genius for original spelling. So simple a word as Prejudice he spelled after the following way:

“Par-ag-du-dis.” So our Baptist fathers were not greatly behind other folks of that period.

J. D. H.

The old church at Meherrin, near Murfreesboro, had a narrow escape from a serious loss not long since. The pastor, J. A. Speight, going up to fill his monthly appointment, arrived early and found the roof of the house on fire. The congregation had not assembled and there was a dearth of help for such an emergency. But the pastor is a man of great energy; prompt in action also and fertile in resources. He managed, somehow, to get workers enough from different quarters to save the house, though one-fourth of the roof was destroyed. We rejoice that the building was saved, because there is a sort of historic interest attaching to it. True, it is not the first house, which was built in 1739 or about that time. That was removed to make room for a larger and more comfortable edifice. This soon grew too small and had to be enlarged and otherwise improved. So, the house may be called the third which has been built by the venerable body founded so many years ago by Joseph and William Parker. The latter was the pastor of the flock from the beginning until his death, about 1771. He was a pathetic figure in the later years of his life. After the visit of the missionaries of the Philadelphia Association to North Carolina, 1755, he was the only preacher in the region between the Roanoke and Chowan rivers who did not embrace the new doctrines. He was without ministerial sympathy and many of his flock forsook him and the church; but he stood undaunted and died in the faith which he had adopted at the beginning, the moderate views of the English General Baptists. He was a brave, true man and worthy of a better memorial than Burkitt's slight and slighting reference to him.

J. D. H.

North Carolina  
Journal of His-  
tory and  
Genealogy.

This is not the title but it indicates the object and scope of a magazine which has recently appeared. It is to be issued quarterly. Place of publication, Edenton. Editor, J. R. B. Hathaway.

Price, \$3 a year, or \$1 for a single number.

There is room for this magazine. There is also need for it. The northeastern part of the State, long known as the county of Albemarle, is rich in the materials of history. Hitherto they have not been worked at all. Here and there a man has started to do it, but has not gone beneath the surface, and has soon abandoned the field. Of the men who in the beginning were prominent in shaping the policy and making the history of what was then North Carolina, we know little beyond the name. Of George Durant, for instance, we know that he married Elizabeth Norwood in Northumberland County, Va., 1658; that he was settled in Perquimans County, 1661; that for thirty years he was a prominent figure in the activities of North Carolina. But who knows anything of his early life or of the influences which gave shape and tone to his character? If Mr. H. will seek in Maryland to discover his relationship to William Durant, a Congregational minister who was arrested and driven from Virginia while serving as pastor of a Dissenting church in Nansemond County, 1648, he will help us to a better understanding of our North Carolina lawyer and statesman.

Edward Moseley is the Melchisedek of North Carolina politics and history. For forty-five years he was a leader and ruler. But of his birthplace and parentage, the schools in which he was trained and the causes which operated to mould his youth, we know nothing. Moseley Point, the beautiful home which he purchased when he first came into the province, still stands, fronting the sound, with much of its old charm, and the public record of the man is a part of the history of the State; but of the man himself we are ignorant. If Mr. Hathaway will search the early



records of Princess Anne and Norfolk counties in Virginia, commencing with William Moseley, 1649, he will be able to tell the people of North Carolina what they have long wished to know about one of their favorite statesmen and give them a better understanding of his life and character. William Moseley came to Norfolk County from Holland, 1649, and died 1656, leaving two sons, William and Arthur. Through Arthur came the late Governor Moseley, of Florida. We think that Edward Moseley came through the elder son, William. Mr. Hathaway is near Norfolk, and accustomed as he is to searching old records, it will be an easy task for him to make this investigation.

For the editing of such a magazine as this which we are considering, Mr. Hathaway is prepared above all others of our acquaintance. He has lived among the descendants of those who were foremost in the labors and struggles which turned Albemarle into a great State. He has on hand a great mass of materials, which he has been collecting for many years. To arrange and publish these materials will be to him a labor of love.

J. D. H.



## OUR BOOK TABLE.

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In this department will be noticed from time to time such books as shall be sent us for that purpose, except such as we may exclude in the exercise of our discretion. We shall be pleased to have publishers send us such publications as appeal to intelligent, thoughtful people. We can do them no good by noticing those of any other character. We are concerned to stimulate a deeper interest in historical studies, and shall take very great pleasure in calling the attention of our readers to work along this line.

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*The State Records of North Carolina, Volumes XVI and XVII*, are before us. They are edited by Hon. Walter Clark, Associate Justice of the Supreme Court, and the immense store of materials gathered in them give evidence of his usual industry and enterprise. They admirably supplement the Colonial Records, and by the publication of the two, North Carolina has placed itself alongside the most progressive States of the Union in the matter of promoting historical research. The enterprise has already borne fruitage in the number of persons who have become students and writers of her history. Two more volumes, and an index of both Colonial and State Records by Dr. Stephen B. Weeks, are expected to complete the work. It will be a noble monument to its editors. Every succeeding writer of North Carolina history will assume the office of Old Mortality, and the names kept distinct before the people will be William L. Saunders and Walter Clark.

Everybody would like to know a little more of Holland. Its history in peace and war is full of romance. The quaint dress and speech, the curious customs, the delightful simplicity, the love of liberty, the spirit of tolerance and religious freedom, the country itself dammed in from the sea—traversed by canals and gorgeous with brilliant flowers—are a constant charm and delight.

Dr. William Elliott Griffis is an enthusiast in Dutch

history and has written so appreciatively of the little country as to win the friendship and an entrance into the homes of the people. He was invited to witness the "enthronization" of Queen Wilhelmina in September, 1898. He has visited that country five times, and his observations are embodied in *The American in Holland. Sentimental Rambles in the Eleven Provinces of the Netherlands*. Boston and New York; Houghton, Mifflin & Co. It is a book of travels by one received as a familiar friend in the homes of the people. He writes entertainingly of the people, their homes, costumes, society, commerce, art, architecture, churches, libraries, history, antiquities, etc. It is not a history, but a picture bright and home-like of a most admirable and interesting people.

Often the most obscure history is that of our own day and the period immediately preceding it. The busy man will find relief from this difficulty in *England in the Nineteenth Century*. By C. W. Oman. New York: Longmans, Green & Co. It gives a brief outline narrative of the principal events of English history during the present century, and is smaller and later than McCarthy's History of Our Own Times. Its dealing with American relations is hardly satisfactory. The statement of the immediate causes of the War of 1812 is not clear, and its reference to the Trent affair, saying "the United States authorities refused to see the error of their ways, and only surrendered Messrs. Mason and Slidell after a long and acrid controversy," is entirely wrong. There was no controversy between the two Governments, and the matter was adjusted with such tact and prudence as to deprive the South of any real advantage from the incident.

*Treasures of the Metropolitan Museum*, by Arthur Hoeber; New York: R. H. Russell, Jr., is a most entertaining description of the collections of the great New York Art Museum. We are accustomed to think of the art treasures of the world as exclusively the

property of old countries, but the enterprise and liberality of wealthy Americans have given to this country "a public art museum of exceptionally high character." It is described here, and many illustrations add to the enjoyment of the study. The pleasure and profit of a visit to the Museum would be greatly enhanced by a previous reading of this book. To those who can not go, yet wish to keep informed on such matters, it will prove invaluable.

## PAMPHLETS.

The monograph literature of North Carolina is rapidly growing in volume and richness. We note:

*The Historic Tea-Party of Edenton, October 25th, 1774.* By Richard Dillard, M.D. Visitors to our State Library have noticed a small picture of this tea-party, but found no available account of it. Dr. Dillard's pamphlet will gratify the curiosity which the picture excites.

George Anderson Foote has two papers: *Old Watering Places in Warren County* and *A Reminiscence*. The latter deals with Booth's motive in the assassination of Lincoln. Friends of the late Dr. George A. Foote will be gratified by this excellent work of his young son.

*The Wake Forest Historical Society Papers* may be considered the first fruits of the Historial Department of that college. The papers are Chief Justice Leonard Henderson, by T. B. Kingsbury; Nathaniel Macon, by Dr. E. W. Sikes; John Penn, of Granville, by Dr. T. B. Kingsbury; J. H. Mills, by Rev. Dr. J. D. Huffman; and James Iredell, by Dr. E. W. Sikes. This is a notable publication. It could not be otherwise with such contributors.

A visitor to Washington, returning home, was asked when the President dined, and replied not until next day. Judge Clark must not sleep until *next night*. He is probably the most prolific writer in the State, and he is never dull. His *Address Before the*

*Eleventh Annual Convention of Railroad Commissioners*, at Denver, Colo., August 10, 1899, is a timely, interesting and thoughtful discussion of Government control of railroads.

Maj. W. A. Graham has undertaken to trace the Baptist movement from South Carolina to the Catawba Valley and beyond in this State. His *History of the South Fork Baptist Association* begins this work. He ought by all means to push it to completion. It is a movement which has not heretofore been uncovered.

The North Carolina Society of the Sons of the Revolution have rendered a very graceful service in presenting to the Supreme Court of North Carolina oil portraits of Alfred Moore and James Iredell.

Junius Davis, Esq., of Wilmington, a member of the Society and from childhood conversant with the noblest traditions of the Cape Fear country, made the presentation. No man within our knowledge was better fitted for the task which he accomplished with credit to himself and the occasion. We are indebted to Marshall DeLancy Haywood, Esq., Secretary of the Society, for a copy of the address.

A historical library could almost be formed of clippings from our secular papers. The *News and Observer* and *Raleigh Post* have rendered great service along this line. Probably the most important contribution has been the series by Dr. K. P. Battle on "Some Old Schools," which first appeared in the Report of the Superintendent of Public Instruction of North Carolina, 1899, and were afterwards revised and enlarged for the *Raleigh Post*. There are two or three men in the State who ought to be subsidized to write North Carolina history and do nothing else. We would include Dr. Battle in the number.

#### OUR EXCHANGES.

*The New England Historical and Genealogical Register*, Boston, is the great store-house for information

of families descended from New England. We know of no publication comparable to it in that particular field.

*William and Mary College Quarterly Historical Magazine*, Williamsburg, Va., occupies a more limited field; but it comes nearer home. There is scarcely a number but is of interest to one or more North Carolina families. Dr. Lyon G. Tyler, President of the College, is editor.

Publications of the Southern History Association, Washington, D. C., has justified the wisdom of its founders. Its contributions to Southern history and genealogy have been valuable. We regret to note that the ill health of Dr. Stephen B. Weeks has interrupted his active participation in its publication.

*Putnam's Historical Magazine*, Salem and Danvers, Mass., is confined largely to Massachusetts genealogy. During the past year it contained one paper on the sources of North Carolina history.

*The Youth's Companion*, Boston, maintains its high character as a journal for boys and girls. It covers a wide range of topics. Fiction, history, poetry, biography, adventure, science are freely drawn upon by the best writers to entertain and instruct young people. Its large circulation in North Carolina is well deserved.

We can not close these notes without mention of *The Church Worker*, published by Bro. Henry Sheets at Lexington and the *Little River Record*, by Bro. J. A. Campbell, at Buie's Creek. These little papers issued monthly, at 25 cents per year, have contained much valuable historical matter relating to our denominational history. We have been glad to receive them.





















